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ANNUAL REPORT
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT

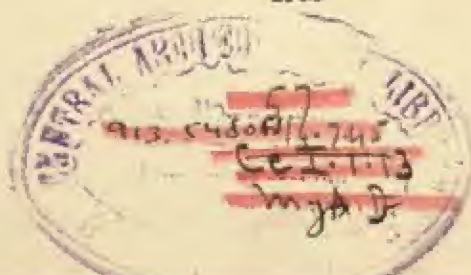
FOR THE YEAR 1943

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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1943.

PART I—ADMINISTRATIVE.

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as the Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. R. Rama Rao, B.A.,

Assistant to the Director went on leave preparatory to retirement from 8th September, 1942, and retired from service with effect from 28th November, 1942. Mr. L. Narasimhachar, M.A., officiated for Mr. Rama Rao during the period of the leave and was confirmed as Assistant to the Director from 28th November, 1942. Mr. R. Chakravarti, Senior Pandit, acted as Junior Technical Assistant from 8th September 1942 to 27th November, 1942. Arrangements are being made to secure the services of a competent scholar for appointment as Junior Technical Assistant. The place of the Architectural Assistant remained vacant this year also; proposals to fill up the post are before Government. Duffedar Syed Ibrahim who was in the department ever since the days of the late Mr. B. L. Rice, retired from service with effect from the afternoon of the 30th June, 1943, after having faithfully served in the department for about 43 years.

Owing to concentration on the work in connection with the monograph on the Chandravalli excavations and considerations of war economy

Tours : Exploration. tours for exploration were undertaken on a limited scale.

The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan Districts in connection with the study and inspection of ancient monuments. Mr. L. Narasimhachar, Assistant to the Director, was deputed for a short time during April-May, 1943, to study the improved methods of conservation practised in the Archæological Survey of India, Western Circle. He studied the monuments at Elephanta, Jōgēshvari, Bhāja, Kārla and Ambernāth and after his return to Mysore undertook a tour in parts of the Mysore, Hassan and Mandya districts with a view to study the ancient monuments and sites and to collect new inscriptions. The Pandits of the department were sent out to parts of the Hassan and Kadur districts to collect inscriptions. The Senior Pandit was sent to Kukke Subrahmanya to bring from the temple several sets of copper plates and copies of lithic records.

The monuments inside the area of the old Ratnapuri fort and at Dharmāpura (both in the Hunsūr taluk) were studied. In the navaraṅga of the Mallikārjuna temple on the hill near Beṭṭadapur in the Periyāpaṭṭna taluk, there is a beautiful portrait statue of a ruler whose identity is being studied. To the west of Beṭṭadapur was discovered an extensive field of prehistoric Iron Age cromlechs which continue to be found right up to Rāmanāthapur in the Arkalgūḍ taluk and as far west as Targaḷali or even the western borders of the Mysore state in that direction.

Though no excavation was conducted during the year, the work of preparing the monograph on the Chandravalli excavations progressed. About 3,000 typical antiquities have been selected for illustration in the monograph and are being cleaned scientifically. Pen drawings of select pottery specimens are also being made. The catalogue of the antiquities has thoroughly been revised and prepared for publication as also the notes on the individual excavations conducted at Chandravalli during the years 1929-1931 and 1940.

Notes of inspection of the ancient monuments carried out from time to time during the year are being submitted to Government and other departments as usual. Estimates for repairs to the several ancient monuments in the state were scrutinised and returned either with countersignature or for revision from time to time. In accordance with the resolution of the special committee for the preservation of the Gōmata Colossus at Śravanabelagoḷa, Government sanctioned the deputation of Mr. L. Narasimbachar, Assistant to the Director of Archæological Researches in Mysore and Mr. V. M. Krishnaswami Iyer, Surveyor, Belur for studying the improved methods of conservation practised in the Archæological Survey of India, Western Circle. The report of the Assistant to the Director of Archæological Researches in regard to the studies made by him has been submitted to Government and the Chief Engineer.

The work of preparing a statue of His late Highness Śrī Kṛishṇarāja Wadiyar IV was completed at the Chāmarājendra Technical Institute during the year and the statue has been sent to Bēlūr. The text of a suitable Kannaḍa inscription commemorating the conservation work carried out at Bēlūr under His late Highness is being inscribed on stone at the Chāmarājendra Technical Institute, Mysore. Both the statue and the inscription will be installed at the Bēlūr temple in due course.

The total number of inscriptions collected during the year is about 87. Among these there is an unusually large number of copper plates, of which nine were obtained from the Kukke Subrahmanya temple and thirteen from the Vira Śaiva maṭha at Kavile-durga. The earliest copper plate grant collected during the year is from Kāṣipura and belongs to the time of the Kadamba king Ravivarma (C. 500 A.D.). The record

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Notes of the Director of Archaeological Researches on the Monuments inspected during the year 1942-43.

HASSAN DISTRICT.

CHENNARAYAPATNA TALUK.

Sravanabelagola.

(I AND II CLASS MONUMENTS.)

Detailed suggestions for the conservation of the Monuments in *Sravanabelagola* have been published on pages 17-20 of the annual Report of this Department for 1938. A few only of these points received attention when arrangements were made for the *Mahāmastakābhishēka* of *Śrī Gōmaṭēśvara* in 1939. This latter ceremony yielded a large income of nearly Rs. 70,000, while the ceremony itself cost about Rs. 30,000. Very probably there is a balance of between 40 to 50 thousand rupees. This amount appears to have been invested so that from its interest the expenses of the *Mastakābhishēka* may be met once in 10 or 12 years. This is an excellent arrangement from the *Muzrai* point of view; but it would not be creditable if we arrange for the continuation of worship only and allow the monuments themselves to decay. For attending to the needs of the *Gōmaṭēśvara* image a special committee has been appointed and experiments are being conducted. But the other points of conservation except two or three are waiting to be implemented. The two suggestions carried out are these:—

In *Doḍḍa Beṭṭa* the two trees near *Siddha Baṇḍe* have been removed and the flooring has been reset. Electricity has been brought at considerable cost and the town and the hill have been finely lit up.

But the other points noted on pages 17-20 of the Annual Report of this Department for 1938 require to be attended to. A comprehensive estimate for these may be prepared, the work spread over two or three years according to plan and conservation begun. The funds can easily be found from the balance available from the collections of the *Mastakābhishēka* which, I believe, have now been designated the *Gōmaṭēśvara Temple Funds*.

ARKALGUD TALUK.

Mallarajapatna.

LAKSHMANĒSVARA TEMPLE.

(Not on the Conservation List.)

None of the conservation measures recommended by this Department in the Annual Report for the year 1936, p. 12, has been given effect to. The temple is a good one deserving of immediate attention. All the vegetation may be cut down and the dislodged walls, etc., rebuilt with the original materials from the basement upwards as recommended.

Ramanathapura.

RĀMĒSVARA TEMPLE.

(Not on the Conservation List.)

The points of conservation mentioned in respect of this temple in the Annual Report of this Department for 1936, p. 11, have not also been carried out. The thick coating of the chunām over the walls, etc., has to be scraped off very carefully. The joints of the wall slabs have to be cement-grouted where they have given way and pointed with suitably coloured mortar so that they may not be distinguishable from the slabs themselves. All the cracked and out-of-plumb portions of the prākāra parapet should be examined by Engineers with a view to determine their fitness to stand and plan out their restoration suitably, or otherwise knock them down if they are found to be unduly heavy. The latter course should, as far as possible, be avoided.

Basavapatna.

JAINA IMAGE.

(Not on the Conservation List.)

In the backyard of the house of a certain Mr. Rāmiah in Basavāpatna, was found a potstone image of Nēminātha, a Jaina Tirthankara, while digging. The image is of good workmanship and belongs to the Hoysala times as indicated by the Kannaḍa inscription which it bears on its pedestal (Pl. V, 3). It may be preserved in a safe place till it is removed to a museum.

is in Sanskrit. The number of lithic records in the year's collection is over fifty. Among these the following are important:—

1. A Gaṅga vīragal of the time of Śrīpuruṣa at Yellambāsi, Kaḍūr taluk.
2. An inscription of Vinayāditya Hoysaḷa at Panditarahalli. This inscription is useful for the study of early Hoysaḷa history.
3. The so-called Janamējaya pillar at Hiramagaḷūr, Chikmagaḷūr taluk, Kaḍūr district, contains Brāhmi and Kannaḍa inscriptions which had not been noticed up to now. The records are being studied.

Thirty-nine gold coins were received from a Kōlār treasure trove and on examination, were found to be of numismatic value.

Numismatics.

Action is being taken to acquire them for the department. They are being classified and studied for publication.

A set of eight coins was purchased from the Curator, Provincial Museum, Lucknow, and another set of eight billon and one silver coins was presented by the Bombay Branch of the Royal Asiatic Society.

The Kannaḍa manuscript relating to the history of the dynasty of the Kaḷale chiefs, reviewed in the Annual Report of this department

Manuscripts.

for 1942, was copied. Another manuscript pertaining to the history of Kempe Gaḍa II of Bangalore has been

studied and a review of it has been prepared for publication in this report.

The gold coins discovered in the Kōlār district and obtained for examination have already been mentioned; so also the sets of coins

Museum.

purchased by and presented to the department. Three interesting metallic images of iconographic value were

purchased for display in the museum. Some typical antiquities from among those discovered at Brahmagiri during 1940 were selected for exhibition in the Office Museum. Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archaeology in India, who visited the office early in April 1943, evinced great interest in these antiquities as also in those discovered during May 1942 and agreed that they were of great importance for the reconstruction of Indian History prior to the period of the Mauryas.

Library.

About 45 new books were added to the Office Library during the year.

The Annual Report of the department for 1941 was published. That for 1942 was printed and submitted to Government by the end of

Publications.

the official year. The work of preparing the Chandravalli excavation monograph and the catalogue of Chandravalli

antiquities and coins for publication is progressing. The printing of the Supplementary Volumes to the Epigraphia Carnatica is also progressing and the volumes will be published shortly.

The receipts and expenditure of the department under the budget heads amounted to Rs. 12,623-5-6 and Rs. 11,445-7-0, respectively, during the year. A sum of Rs. 299-11-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department in spite of the obvious want of adequate staff was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours.

I take this opportunity of placing on record the valuable services rendered by Mr. R. Rama Rao, B.A., to the Archæological Department. He was appointed a Probationer in the Department as far back as 1918 and was confirmed as Assistant to the Director in the year 1920, in which capacity he served till his retirement in November 1942. During the 24 years of his service he built up expert knowledge in Epigraphy and was of great assistance to the Director in the administration and research work of the Department.

MANDYA DISTRICT.

KRISHNARAJPET TALUK.

Hosaholalu.

LAKSHMINĀRĀYAṆA TEMPLE.

(Second Class Ancient Monument.)

A detailed note describing the temple of Lakshminārāyaṇa appears on pages 3 to 14 of the Annual Report of this Department for 1938 and the conservation note is published on page 14. Owing to the munificence of a local donor Mr. Venkata Setty, the conservation work has progressed well. The neighbouring houses have been acquired and the major portion of the compound wall has been put up. The old pākāśāla has been knocked down and a new pākāśāla and a store-room have been built in the south-east and north-east corners, respectively. The approach to the temple is somewhat improved.

But a good deal more of work remains to be done. Since Mr. Venkata Setty is prepared to donate Rs. 3,000 more, the remaining works may be taken in hand and pushed on rapidly. The eastern compound wall may be completed and a front gate provided with a suitable design. The pavement of the pradakṣhiṇa platform around the temple should be reset and pointed with suitably coloured cement. The back wall of the northern garbhagriha which has moved slightly out of plumb should be examined, the cracks grouted and further damage prevented. The front hall may not be dismantled for the present; but the sculptured cornice stones of the old porch may be carefully collected and kept in the north and south ends of the maṇṭapa for future use. A large slab of the jagali platform in the north-east corner of the navaraṅga has sunk into the platform. It may be restored to its former position. The chunām and wax covering the sculptures inside the temple should be removed very carefully. The approach road to the temple also may be improved. The villagers are anxious to build a temple for the goddess. Permission may be given only for building a small temple in the north-west corner of the compound, the design being definitely approved by the Archæological Department and the Government Architect.

The Lakshminārāyaṇa Temple is a finely sculptured one and deserves to be put into a decent form very early, especially when local donors are willing to finance the conservation. After the proposed repairs are completed, the question of providing electric lights to the temple may be considered.

Seringapatam.**RANGANĀTHA TEMPLE.**

(SECOND CLASS ANCIENT MONUMENT).

Extensive repairs to the tower of the mahādvāra of the Raṅganātha Temple are being carried out since the last three months, the work having been entrusted to a certain contractor who, in his turn, has leased out the work to a Tanjore workman. Labour has been imported from Tanjore and other places in South India and work has been going on indiscriminately. The old motifs and stucco images are being totally dismantled and new ones are being inserted according to the fancy of the worker. When completed, the gōpura would be entirely new in its appearance, while its old character would be completely washed out. Though the temple is a second class Ancient Monument and a protected one, it is a pity that the Archaeological Department has not at all been consulted. Moreover the real conservation measures necessary for the tower have not been considered. In every storey of the tower we can see the development of cracks and leakage points. These have got to be repaired in the first place. All further work on the outer face of the tower may be stopped immediately.

MYSORE DISTRICT.**HUNSUR TALUK.****Ratnapuri.**

None of the monuments at Ratnapuri is on the Conservation List. The suggestions are purely recommendatory.

Several trees are growing in the immediate neighbourhood of the Jamālammānā-darga. They have to be cut down if the darga is to remain intact. The devotees of the institution may be encouraged to do this work.

Darga.

There are several stray sculptures lying neglected inside the fort area of Ratnapuri. Some of them are interesting iconographically.

Stray sculptures.

They may be collected and preserved in a safe place till they are removed to a museum. The main image of the ruined Nārāyaṇa Temple has become highly mutilated. It lies against the back outer wall of the garbhagriha of the temple, while its broken prabhāvali lies inside the collapsed garbhagriha itself. Both the prabhāvali and the image may be removed to a safe place immediately. Similarly the mutilated Jain image of a

Tirthankara lying on the Basti mound at a distance of about 50 yards to the west of the Nārāyaṇa temple, may also be removed. Its value is enhanced by the fact that it has on its pedestal an inscription of about 1300 A.D.

The Śiva temple which is situated at a distance of about a hundred yards to the north-east of the Nārāyaṇa temple is utterly in ruins.

Siva temple.

It is out of the question to repair and restore it to its original condition. But it is very desirable to preserve it at least from further decay. The collapsed and out of plumb slabs of the walls may be replaced and all further collapsing prevented. The thick vegetation growing on the roof and walls as also in the neighbourhood may be cut down. Such portions of the temple as are at present intact may be strengthened and all leakages in these places stopped by suitable means.

Dharmapura.

CHENNAKĒŚAVA TEMPLE.

(THIRD CLASS ANCIENT MONUMENT).

Among the several old monuments in the neighbourhood of Huṇṣūr, the Chennakēśava temple at Dharmāpura is tolerably intact. But its upkeep is not satisfactory. Vegetation has been growing here and there in the joints of the slabs of the outer walls so that several slabs have become dislodged and out of plumb and leakages have occurred in the roof. A pipal plant has been growing right on the southern outer wall of the garbhagriha. The root of this plant must be destroyed by the application of atlas tree killer. Against the north wall of the garbhagriha whose outer walls are being dislodged, a slant-wise prop has been given for support. This is rather ugly. It is desirable that the out-of-plumb slabs should be reset and the prop removed. The roof of the navaraṅga is reported to be leaky in several places. The leakages may be stopped from above. Where the joints have given way, cement may be grouted. The front of the temple deserves to be made neat and tidy. On the south side of the temple the private house owners have encroached, so that there is not enough room for passage. Between the houses and the temple there should be at least 20' space. The necessary space may be acquired.

The temple is a village institution and a third class Ancient Monument. For the upkeep of the temple the archak is granted about 10 acres of dry land which is reported to be not at all fertile. With the small yield of about 7 or 8 pallas of rāgi from the land it has been difficult for the archak to pay the land revenue and also to look after the worship of the temple. It may be recommended that the archak may be paid a monthly allowance of Rs. 3 for looking after the ancient monument.

PERIYAPATNA TALUK.

Bettadapura.

MALLIKĀRJUNA TEMPLE.

(Not on the Conservation List).

All the shrines and maṇṭapas from the very foot of the Mallikārjuna Hill are in a woeful state of disrepair. The slabs of the outer walls of these shrines and maṇṭapas have become dislodged and in some cases have completely collapsed, while those that are in a tolerably good condition are being threatened with destruction by the thick growth of vegetation. The devotees and the villagers may be encouraged to contribute liberally towards the restoration of the structures and the restoration work may be carried over a period of five or six years.

The main temple of Mallikārjuna on the hill is intact. But the surrounding verandahs and maṇṭapas are all in a ruinous condition. The walls have sunk in many places and the ceiling is throughout leaky. It is feared that with the collapse of the surrounding structures the main temple itself may become greatly damaged. It is therefore necessary to effect some initial repairs to these structures and preserve them as far as possible in the interest of the main temple which deserves to be included in the list of Ancient Monuments under the second class along with the portrait statue inside the naṇṇaraṅga of the temple.

The leakages in the roof of the main temple may be stopped at the earliest opportunity. The living quarters of the priest may be constructed in the northern enclosure of the temple and the portion completely walled off. The extremely dilapidated maṇṭapas to the south of the temple may be knocked down. Ventilators in the roof of the surrounding structures may be introduced to provide for more light in the interior.

The Mallikārjuna temple is a major Muzrai institution. The villagers are keen on getting the buildings repaired. The grant of sufficient funds for the repairs may, if necessary, be spread over a number of years and the repairs carried out in successive stages. The main temple and its enclosure require attention first.

BANGALORE DISTRICT.

CHANNAPATNA TALUK.

Malur.**KAILĀSĒSVARA TEMPLE.**

(SECOND CLASS ANCIENT MONUMENT.)

The repairs to the main building of the temple and the Chaṇḍikēśvara shrine and well have just been completed. The work is satisfactory, except that the cement pointing is ugly. It may be covered over with some lighter coloured grayish cement paint to match the neighbouring stones.

The second instalment of work as mentioned below, may now be taken up :—

1. Repairing the mahādvāra on the old plan and with the old slabs, grouting being done with lime mortar and no pointing.
2. The maṇṭapa on the west may be repaired and given back its eaves and a new roof. The stones are mostly lying about.
3. The imageless shrines on the south may be entirely removed and the ground sloped down, the image of Gaṇēśa being placed in the nava-raṅga.
4. Including the mahādvāra, the maṇṭapa and the slope at the back, a low compound wall may be built around the temple area to protect it from being fouled. This may be done last.
5. The owners of the site to the east may be asked to put up high brick walls of uniform height to screen off their lavatory and backyards from the temple grounds.
6. The temple may now be handed over to the Muzrai authorities and worship begun.

APRAMEYA TEMPLE.

(SECOND CLASS ANCIENT MONUMENT.)

The recommendations made in the Annual Report of this Department for 1935, page 19, have not been attended to. They may now be looked into. The gōpura and the verandah around, especially in the north-west, are badly leaking. The gōpura needs immediate attention since many of the wooden props are eaten up. Whitewashing may be carefully removed from the walls and the inscriptions released.

Channapatna.**TIMMAPPARAJA ARASU MANSION.**

(SECOND CLASS ANCIENT MONUMENT.)

Many of the repairs suggested on page 20 of the Annual Report of this Department for 1935 have been carried out. The following points that have not yet been done, may now be taken up :—

1. The inner quadrangle may be converted into a well laid out flower garden and the images may be protected by placing them inside the hall with suitable labels.
2. It is learnt that an estimate for a new taluk office has been sanctioned. As soon as possible the offices may be removed and the mansion may be converted into a local museum.
3. The paintings on the walls of the first floor may be copied and preserved. The question of touching them up may be considered after they are copied.
4. The front door-way on the ground floor may be carefully cleaned and preserved.

AKKAL SHAH KHADRI DARGA.

(SECOND CLASS ANCIENT MONUMENT.)

The verandah is leaky and needs repairs.

SYED IBRAHIM'S TOMB.

(SECOND CLASS ANCIENT MONUMENT.)

The main building is in a very good condition. But the out-houses, the musa-firkhana, the Bhandarkhana and Diwankhana are leaky and need attention at once. The British Government grant for the institution is Rs. 27-3-0. It is learnt that the Engineer inspected the monument and has been preparing an estimate. Want of kerosene oil has been creating difficulties. The keeper is living in the verandah.

BANGALORE TALUK.**Bangalore.****TIPU'S PALACE.**

(FIRST CLASS ANCIENT MONUMENT.)

None of the repairs suggested in the Annual Report of this Department for 1935, page 24, has been carried out. The fort Middle School is now located in the

building and the boys are damaging the wood work further. The school should be removed from the building as early as possible. The wooden partitions in the durbar hall should be dismantled and the building restored to its original form. The leak in the roof of the northwest corner of the north verandah may be repaired. The plaster on the walls is cracked in many places which should be looked into.

VENKATARAMANASVAMI TEMPLE.

(FIRST CLASS ANCIENT MONUMENT.)

The whitewash of the sculptures has not been removed. This should be done. The mahādvāra and the south-west shrine have been cement-washed. It would be better if they are whitewashed, leaving the sculptures and the inscriptions free.

DELHI GATE, FORT.

(SECOND CLASS ANCIENT MONUMENT.)

Half a dozen plants are growing up on the fort walls. They may be cut down. Over the second gate and near the dungeons, large quantities of water accumulate during the rains. Outlets have to be found for the water. People are yet fouling the place. The watchman should be more careful and a scavenger should clean the place every morning. The flag-staff idea previously proposed may be considered.

REPAIRS AND MAINTENANCE OF MONUMENTS.

(Based on the Reports of the Sub-Division Officers).

The annual reports in respect of the repairs and maintenance of the ancient monuments in the State have been received only from the Chitaldrug, Shimoga, Hassan, Kolar, Bangalore and Mysore Districts. The Deputy Commissioner, Mysore, has informed that the reports from the Sub-Division Officers of Mysore and Nanjangud, have been called for and will be forwarded on their receipt. In the absence of the regular receipt of the inspection reports it would be impossible to understand the state and the conservation needs of the monuments. The officers concerned should therefore be requested to be regular in sending up their reports in future.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The four ancient monuments in the Chitaldrug Sub-Division, namely, the Rock-cut temple at Rāmadurga in the Chellakere taluk, and the three inscriptions of Aśoka in the Molakālmuru taluk, are all reported to be in good condition. But it is said that the masonry work below the Basava at Rāmadurga requires some repairs.

DAVANGERE SUB-DIVISION.

The Jain Basti at Heggere is said to be in good condition. In respect of the Īśvara temple at Ānekoṇḍa an estimate for Rs. 835 is reported to have been sanctioned and the work entrusted to the P. W. D. The work is not yet taken up. The condition of the Hariharēśvara temple at Harihar is said to be satisfactory. The Īśvara temple at Nandigudi requires repairs and the sanctioned estimate is reported to be pending with the P. W. D. The Īśvara temple at Nanditāvare is reported to be in good condition.

SHIMOGA DISTRICT.

All the institutions in the district are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for repairs to the Kēdārēśvara temple and the Bhērūṇḍēśvara pillar at Belagāvi, to the Trimūrti-Nārāyaṇa temple at Bandalike and to the Bastis in Narasāpura in Shikārpur taluk have been called for. A sum of Rs. 1,880 has been sanctioned for the repairs of the Chandraśāla at the Rāmēśvara

temple in Keladi and it is reported that the work will be taken up early. An estimate for Rs. 100 for repairs to the Mallikārjuna temple at Keladi is submitted for sanction. A sum of Rs. 150 has been sanctioned for fixing a tablet in the durbar hall of Śivappa Nāyak at Nagar and the Executive Engineer is requested to take further action in the matter.

Repairs.—During the year under report repairs are reported to have been effected to the following institutions :—

- | | | |
|-------------------------------|------|---|
| 1. Rāmēśvara temple at Kūḍli | .... | Work is in progress |
| 2. Fort, Kavaledurge | .... | Do |
| 3. Dēvaganga Ponds, Nagar | .... | Work completed |
| 4. Shaji's Tomb, Hodigere | .... | Work almost completed |
| 5. Chintāmaṇi Narasimatemple, | .... | Work is in progress |
| Kūḍli. | | |
| 6. Fort, Nagar | .... | It is reported that the work will be taken up during 1943-44. |

HASSAN DISTRICT.

The Sub-Division Officer, Hāssan, inspected the monuments at Chennarāya, paṭṇa and the bastis at Śravanabelagola. The Sub-Division Officer, Saklēśpur inspected the Chennakēśava temple at Bēlūr, the Hoysalēśvara temple at Halebīd and the Chaṭṭēśvara temple at Chaṭṭhaṭṭali.

KOLAR DISTRICT.

CHICKBALLAPUR SUB-DIVISION.

Among the monuments inspected by the Sub-Division Officer in this Sub-Division, the following are mentioned :—

1. Sri Venkaṭaramaṇasvāmi temple, Ālambagiri.
2. Raṅganātha temple, Bodagānahalli.
3. Hazrat Hussain Shah Darga, Hirebidnūr.
4. Amaranārāyaṇa temple, Kaivāra.
5. Yōganandīśvara temple, Nandi Hills.
6. Tipu Sultan's Palace, Nandi Hills.

BANGALORE DISTRICT.

Only the Amildar, Dēvanahalli, has sent in his report of inspection in connection with the Vēṇugōpāla temple at the place, which is a minor Muzrai institution and

an ancient monument under Class III. It is reported that the temple is kept clean and tidy.

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

The Mahalingēśvara temple at Varuṇa, Mysore taluk, which is a second class Ancient Monument is stated to be in urgent need of repairs. The wooden dhvaja-stambha of the temple is reported to have fallen down. It is recommended that it may be replaced by a stone one.

The Siḍilu Mallikārjuna temple on the hill at Beṭṭadapura, Periapatṇa taluk, is not on the conservation list. But it is stated to be a major Muzrai institution and an important temple deserving of such inclusion in the second class. The main temple is throughout leaky and requires urgent repairs.

The Śrī Rāmānujāchārya temple at Sāligrāma, which is a second class Ancient Monument, is said to be in a good state of preservation. But the compound is stated to be full of jungle growth and the gōpuras of the structures are said to be overgrown with rank vegetation.

NANJANGUD SUB-DIVISION.

The Kēśava temple at Sōmanāthpūr, which is a first class Ancient Monument, is stated to be in need of repairs. The matter is under correspondence.

The Kīrtinārāyaṇa temple at Talkāḍ, a second class Ancient Monument and a major Muzrai institution, is stated to be in a dilapidated condition. The work of its repairs is reported to have been taken up by the P. W. D.

The Vaidyēśvara temple at Talkāḍ, also a second class Ancient Monument and a major Muzrai institution, is stated to be neat and tidy now, having been repaired recently. The repairs to the roofing and flooring of the temple, begun last year, are still continued.

CONSERVATION OF ANCIENT MONUMENTS CARRIED OUT

BY THE P. W. D. DURING THE YEAR 1942-43.

The total amount of works for which estimates were prepared in the year 1942-43 was Rs. 36,776. The actual expenditure to the end of the official year was Rs. 4,140. The works included repairs and improvements to temples, statues and other buildings of historical and artistic value. The following list shows the works which have been completed as well as works in progress and schemes for which estimates have been prepared and submitted to Government for sanction. The estimated amounts for works of conservation and the sums which were actually spent are shown separately.

A. LIST OF SANCTIONED AND STARTED WORKS, MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

		<i>Amount of Estimate.</i>	<i>Outlay during 1942-43.</i>
		Rs.	Rs.
1.	Tippu Sultan's Dungeons, Fort	60	44
2.	Do Palace	958	397
3.	Repairs to Cenotaph, Ulsūr Gate	80	79
4.	Kempegauda Watch Towers	60	12
Total		1,158	532

II. BANGALORE DIVISION.

1.	A. R. of Syed Abraham Tomb at Channapaṭṇa.	50	47	13	0
2.	A. R. of Akalsa Khadri at Channapaṭṇa	50	43	6	0
3.	A. R. of Close Memorial Hall	12	9	9	0
4.	A. R. of Thimmapparaj Urs Mansion at Channapaṭṇa.	100	89	11	0
5.	Strengthening the Fort Wall at Dēvanhaḷḷi	1,587	1,470	4	0
6.	A. R. of Fort Wall at Devanhaḷḷi	60	70	0	0
7.	Renovating Śrī Kailasēśvarasvāmi temple at Dodballāpur.	4,283	581	0	0
Total		6,042	23,11	11	0

III. KOLAR DIVISION.

1.	Śrīpatīśvara temple at Sīti, Kolar District	939	510
2.	Tippu's Palace at Nandi Hills, Chickballāpur.	100	61
3.	Ranganātha temple at Rangasthala	2,040	465
4.	Hyder Ali's Birthplace at Būdīkōṭe, Bowringpet taluk.	20	19
Total		3,099	1,055

IV. MYSORE DIVISION.

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
1. Urgent repairs to Śrī Divyalingēśvara- svāmi temple at Haradhanalli, Chāma- rājnagar Taluk.	1,640	....
2. Repairs to Śrī Ammanavara Sannidhi of Śrī Lakshmīnarasimhasvāmi temple at Sargūr, Heggadadēvankōṭe taluk.	254	237
3. Urgent repairs to Śrī Huliganamaraḍi Pra- sanna Veṅkaṭaramaṣvāmi temple near Terakaṇāmbi, Guṇḍlupet taluk.	1,978	....
4. Improvements to Jumma Masjid at Bhērya, Kṛishṇarājanagar taluk.	437	101
5. Repairs to Śrī Ramānujāchārya temple at Sāligrāma, Kṛishṇarājanagar taluk.	500	....
6. Repairs to Śrī Āñjanēyasvāmi temple at Sāligrāma, Kṛishṇarājanagar taluk.	320	....
Total	5,129	338

V. MANDYA DIVISION.

1. Annual Repairs of Sōmanāthapur temple	180	
2. Do Śrī Saumyakēśavasvāmi temple at Nāgamangala.	137	
3. Repairs to Haviland Arch at Seringapatam	10	
4. Repairs to Obelisk monument at breach of the Fort at Seringapatam.	50	Total outlay during the year is
5. Repairs to Webbs monument at Seringa- patam.	25	Rs. 1,628
6. Repairs and improvements to Darya Dowlat Bagh at Seringapatam.	528	
7. Do Mūlesingēśvarasvāmi temple at Bellūr.	215	
8. Dungeon discovered by Inman at Seringa- patam.	100	
9. Repairs to Col. Bailey's Dungeon at Seringapatam.	214	

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
10. Providing platform all round the Pañchalīṅga temple at Sōmanāthpur.	50	
11. Repairing the car of Śrī Ranganāthasvāmi temple at Seringapatam.	540	
12. Renovation of Gōpuram of above-mentioned temple.	19,141	
13. Urgent repairs to the wheels of the car of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	770	
14. Repairing the gate-way of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	220	
Total	22,180	1,628

MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
1. Improvements to Tippu Sultan's Palace	5,000	Under submission to Government for sanction.
2. Improvements to Prasanna Venkaṭa-ramaṇasvāmi temple.	1,000	
3. Delhi Gate, Fort	500	
Total	6,500	

II. BANGALORE DIVISION.

Nil.

III. KOLAR DIVISION.

	Rs.	
1. Repairs to Mārkaṇḍēyasvāmi temple at Vakkalēri, Kolar taluk.	4,500	Submitted to Chief Engineer.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
2. Repairs to Kaṇvēśvarasvāmi temple at Beḷlūr, Mālūr taluk	2,925	Submitted to Chief Engineer.
3. Veṅkaṭaramaṇasvāmi temple at Guḍibaṇḍa Town.	790	Do
4. Rāmēśvarasvāmi temple at Guḍibaṇḍa	790	Do
Total	9,005	

IV. MYSORE DIVISION.

1. Restoration of Śrī Jyōtirmayēśvarasvāmi temple at Sāligrāma, Kṛishṇarājanagar Taluk.	2,200	Sanction pending with Government.
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V. MANDYA DIVISION.

1. Improving Pañchaliṅga temple at Sōmanāthapur.	4,270	Submitted to Chief Engineer.
2. Improving Śrī Kēśavasvāmi temple at Sōmanāthapur.	2,800	Do
3. Installing electric lights to the above	6,411	Do
4. Renovation of Sōmanāthapur temple	10,500	Do
5. Repairing Śrī Lakshminārāyaṇasvāmi temple at Toṇṇūr, French-Rocks.	8,065	Pending with D.C.
6. Repairing the Śrī Kailāsēśvara temple at Toṇṇūr.	1,485	Do
7. Repairing the Darga of Syed Sālār Māsud Saheb at Toṇṇūr.	1,100	Do
8. Repairing Śrī Sangamēśvarasvāmi temple, Sindughaṭṭa.	2,000	Do
9. Providing low parapet wall to the Kalyāṇi at Mēlkōṭe.	1,660	Do
10. Repairs to Ādimādhavasvāmi temple at Beḷlūr.	1,865	Do
11. Repairs to Lakshminārāyaṇasvāmi temple at Sindughaṭṭa.	400	Do

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
12. Nārāyaṇasvāmi temple at Nāgamāṅgala	900	Pending with D.C.
13. Mallēśvarasvāmi temple at Aghalaya	360	Do
Total	<u>1,36,316</u>	

VI. HEADQUARTER RANGE, MYSORE.

Nil.

VII. TUMKUR DIVISION.

Nil.

SHIMOGA CIRCLE.

I. SHIMOGA DIVISION.

1. Repairing Śrī Mallikārjunasvāmi and other allied temples at Keḷasi, Sāgar Taluk.	300	Submitted to the Chief Engineer.
2. Fixing the inscription stone at the old palace site at Nagar, Shimoga District.	150	Do
Total	<u>450</u>	

VI. HEADQUARTER RANGE, MYSORE.

No work (*vide* Assistant Engineer's Letter No. 328, dated 14-8-1943).

VII. TUMKUR DIVISION.

	Rs.	Rs.
1. Fort at Madhugiri (clearing jungle)	200	52

SHIMOGA CIRCLE.

VIII. SHIMOGA DIVISION.

1. Repairs to Śrī Chintāmaṇi Narasimhasvāmi temple at Kūḍli, Shimoga Taluk.	50
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<i>Particulars</i>	<i>Amount of</i>	<i>Remarks</i>
	<i>Estimate</i>	
	Rs.	Rs.
2. Repairs to Rāmēśvarasvāmi temple, Kūḍli	50	38
3. Repairing Kavale Durga Fort, Tirthahalli	75	72
4. Watch to the Anāntanātha Jain Basti with Brahmēśvara pillar at Mēlige, Tirthahalli Taluk.	24	....
5. Repairs to Maragalale temple near Gudda Koppa.	75	...
6. Repairs to Fort at Hosanagara	50	46
7. Repairs to Devaganga Pond, Hosanagar	20	20
8. Repairs to Jain Basti at Humcha, Hosanagar Taluk.	50	29
9. Repairs to the Fort at Channagiri	50	42
10. Compound wall to Shaji's tomb at Hodigere, Channagiri taluk.	300	129
11. Repairing Śrī Tripurāntakēśvarasvāmi temple at Belagāvi, Shikārpur Taluk.	180	210
12. Fixing a tablet to Sivappa Naik's Fort at Nagar.	146	....
13. Mallikārjunasvāmi temple at Keḷasi, Sagar.	....	....
Total	1,070	....

IX. HASSAN DIVISION.

1. A. R. of Īśvara temple at Arsikere	155	155
2. Providing ancient monument boards to Śrī Chennakēśavasvāmi temple at Sāntigrāma	60	9
3. A. R. of Hoysalēśvarasvāmi temple at Halebīḍ	192	263
4. Kēdārēśvarasvāmi temple at Halebīḍ	120	142
Total	527	559

X. CHITALDRUG DIVISION.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>		
	Rs.	Rs.	A.	P.
1. Aśoka's Inscription at Siddāpur, Molakāl-muru Taluk.	20	20	3	0
2. Aśoka's Inscription at Brahmagiri	20	20	0	0
3. Do Jattangi Hills	20	20	14	0
4. Jain Basti at Heggere, Hosadurga Taluk	30	29	7	0
5. Īśvara temple at Nandigudi (Basavaṇṇa temple), Harihar taluk.	220	....	
Total	310	90	8	0

XI. KADUR DIVISION.

		Rs.
1. A. R. of Amṛitēśvarasvāmi temple at Amritāpur.	100	122
2. Repairs to Siddēśvarasvāmi temple at Marle.	45	44
3. Repairing Yūpastambha at Hiremagalūr	15	5
Total	160	171

B. LIST SHOWING THE NAMES OF ANCIENT MONUMENTS AND TEMPLES FOR WHICH ESTIMATES ARE PREPARED AND SENT FOR SANCTION.

II. HASSAN DIVISION.

Nil.

III. CHITALDRUG DIVISION.

	Rs.
1. Īśvara temple at Nandigudi village, Harihar Taluk.	450

IV. KADUR DIVISION.

1. Mārkaṇḍēśvara temple at Khāṇḍya	80	Pending with D. C., Kadur.
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PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Ratnapuri.

On the way to the ancient fort of Ratnapuri about 7 miles south-east from Hunsūr and less than a furlong from the ancient fort itself we come across a Darga which is curiously 38½' in length, 4' in breadth and a little over 3' in height, rising in the form of a stepped pyramid. At a distance of about 20' to the east of the tomb there is a stone lamp pillar resembling in its shape the pillar in front of Shaji's tomb at Hodigere, Chennagiri taluk, Shimoga District. It is thus very probable that this darga too may belong to about the 17th century A.D., though there is no inscriptional evidence in support of the date. The tomb is a masonry structure calling for no special remark except that it is too long, which fact is traditionally ascribed to the circumstance that Jamālamma who is said to have been interred here was as many feet tall as the length of the tomb. It is said that a certain Khaji, becoming enamoured of her, made such overtures that the lady was driven to kill herself and that while her head was severed it fell a furlong away to the north-west where another Darga-like structure was erected. On examination of the latter structure which is raised in the shape of a stepped obelisk in front of a mound, it appeared probable that the spot marks the site of an ancient battlefield and that the obelisk-like monument is a memorial structure erected to commemorate the heroes who gave up their lives in battle perhaps during the 17th century.

Round about the Darga there is a Muslim graveyard. An *urs* is held during February every year, which is said to be attended by large crowds of people, both Hindu and Muslim.

A little distance to the south-east of the Darga was found a highly mutilated Saivite image which is seated on a pedestal in sukāsana, being almost nude excepting only for the girdle round about the waist. The image is four-handed and wears dishevelled hair. The attribute held in the left upper hand appears to be paraśu. The image may represent either Bhairava or Dakṣiṇāmūrti and many have been brought from the ruined Śiva temple inside the fort of Ratnapuri.

At a distance of about a hundred and fifty yards to the south-east of the darga we come across the old mud fort walls of ancient Ratnapuri. There must have been a gateway towards the direction of the Darga. Its situation is now marked by the existence at the spot of two Hanumān temples both

**Fort Gateway and
Hanuman Temples.**

of which appear to hail from the late Vijayanagar period. The outer walls of the temples have been recently built of size stones; but the images are basreliefs depicting the god in the striking attitude. One of the images is intact; but the other is broken into two and the parts are embedded in the back wall of one of the temples.

Facing the Hanuman image which is intact there is a greatly ruined Vishnu temple which, judging from the cubical Dravidian type pillars of

Vishnu Temple.

the front verandah, appears to date from about the 16th century. It is a granite structure, entirely characterless excepting only for the lintel piece of the navaraṅga doorway bearing the figure of Bālakṛishṇa on fours as in the Yamalārjuniya episode. The roof and walls of the temple have collapsed beyond repair and the main cell is empty.

Inside the fort and close by the fort wall on the west, there is a mound marking the site of an ancient Jaina Basti. At present, however,

Jaina Basti Mound.

no part of the old structure remains. Only the granite lion pedestal of the image and the headless soapstone image of the Tirthankara are lying on the site exposed to the havoc of the wind and the weather. The Tirthankara is seated in the dhyāna attitude. Judging from the characters of the Kannaḍa inscription on the pedestal, it is possible to assign the image to about the latter part of the twelfth century A.D. The record is a new find and mentions a certain Bhaṭṭārakadēva belonging probably to the Koṇḍakundānvaya and a gachcha of which the name is lost. The lion pedestal indicates that the image is probably of Mahāvīra.

At a distance of about fifty yards to the east of the Jaina basti mound there are to

Narayana Temple.

be found the ruins of a Nārāyaṇa temple whose outer walls, roof and tower as also verandah have completely collapsed. In its original state the temple appears to have consisted of a garbhagṛiha, an open śukanāsi, a navaraṅga and a front ardhamanṭapa, the last of which had an approach on either side. The outer walls had a row of plain right-angled pilasters only. The main image which is now lying at the back wall of the garbhagṛiha is of potstone and appears to date from about 1300 A.D. In its ornamental details it reminds us of Hoysala traditions. The head of the image is broken and lost. From the posture of the image (samabhaṅga) it appears probable that god Nārāyaṇa is represented. The prabhāvali of the image which bears the ten incarnations of Viṣṇu is broken and lying inside the garbhagṛiha.

The temple had originally a mahādvāra which has at present totally collapsed except for the main gateway with its two jambs and lintel piece intact. Some of the pillars which lie in the vicinity have sixteen-sided shafts and wheel mouldings. The area of the temple seems to have originally been enclosed by a high mud compound wall, traces of which can be seen to the right side of the temple. The height of the wall is about 15 feet.

At a distance of about a hundred yards to the north-east of the Nārāyaṇa temple mentioned above there is situated another temple which is dedicated to Śiva. It consists of three cells of which the main one on the west has a brick and mortar vimāna of about the 17th century, the other two cells opening into a common navaraṅga. The outer walls of the temple are raised on a basement consisting of three plain cornices in between which there are inner shallow cornices. The walls are relieved by right-angled pilasters surmounted by the loaf- and biscuit-shaped mouldings as at the temple in Rāghavāpura near Gundlupet. There are also towered shallow niches, one on each outer wall of the main garbhagriha. The turrets above these niches are boat-shaped, having in the centre the representation of a horse-shoe chaitya surmounted by a simhalalāṭa. The main western cell has two śukanāsīs of which the outer one is open and is provided with a plain doorway in the north. In the centre of the navaraṅga there are four pillars each of which has a square base and a cylindrical shaft. The līṅga and the other images of the temple are all missing excepting for a rude and short Virabhadra relieve which is lying in the navaraṅga hall. On the face of a pilaster in the navaraṅga is carved in relief the figure of a female devotee with her hands folded. The eaves of the temple are sharp and relieved by plain panels meant for the representation of the kīrtimukha.

Dharmapura.

The village of Dharmāpura which is situated at a distance of about nine miles to the east-south-east of Hupsūr is known from the inscription Hupsūr 137 to have formerly consisted of three hamlets, namely, Aridavālke, Būvanahallī and Togaravādi, which were constituted into an agrahāra town in 1162 A.D. by the Hoysaḷa general Biṭṭiyaṇṇa and given the name of Dharmāpura. Quite in accordance with the plan of ancient agrahāra towns there are in this village a Viṣṇu temple dedicated to Chennakēśava, a Śiva temple at a distance of about two hundred yards towards the north-east and a tank in proximity to the latter. Architecturally, however, it is the Viṣṇu temple which is more ornate.

CHENNAKĒŚAVA TEMPLE.

The inscription mentioned above, namely, Hupsūr 137 dated in 1162 A.D., refers only to a grant made to the temple by Daṇḍanāyaka Biṭṭiyaṇṇa. We have therefore to presume that the temple itself was existing at the time the grant was made. And there is no other inscriptional evidence to help us in determining the date of the temple. Hence we have to depend primarily on typological evidence as supplied by the architectural and sculptural peculiarities met with in the temple. Judging from the outside view

of the temple and the navaranga pillars which, in their type, resemble the pillars at the Īśvara temple in Lōkikere (Dāvangere Taluk), it is probable that the date of the temple is about 1100 A.D.

The temple faces east and consists of a garbhagriha, a śukanāsi which was originally open, a navaranga and a porch of one ankaṇa the roof

Outer View.

of which has now collapsed and has disappeared (Pl. III, 1).

The porch is entered by a flight of steps flanked by two elephants. The outer walls of the temple are raised on a basement consisting of four cornices of which the first from the bottom is plain, the second has upward dentil projections and indentations at the corners, the third is disc-shaped and the fourth has a row of dentil mouldings. The walls are relieved by turret-bearing shallow niches, turret-bearing single columns and cruciform pilasters (Pl. II, 1). On the outer walls of the śukanāsi and the garbhagriha the niches enshrine small relievo figures of Kumāra and Agni (south), Varuṇa and Vāyu (west), and Hanumān, Kubēra and a three-headed Īśāna, Gaṇapati and Indra (north). Both the garbhagriha and the navaranga are square in plan with flattened sides and indentations as at Chennarāyapaṭṭa and elsewhere. The eaves are straight-sided with a cornice above. The brick and mortar parapet above the eaves is a recent addition. The original parapet and tower, if at all they were existing, have disappeared. Among the turrets appearing on the outer walls the majority have curvilinear outline and are surmounted by kalaśa finials.

The navaranga doorway is beautifully worked with vertical bands of medallion, scroll, pilaster and other ornamentation. Owing to the

Navaranga.

thick coating of *chunām* the details are not clear. The doorway is supported on either side by Vaishṇava dvārapālas, each of whom is attended by figures of chauri-bearers. In the middle of the

lintel is a Gaja-Lakshmī group on either side of which are panels of sculptures representing Saḷa in the attitude of killing the mythical lion. Above the lintel there is an eaves-shaped cornice. The four central pillars of the navaranga are all of the same type, each having the cubical, sixteen-fluted and eight-sided mouldings, and wheel-shaped mouldings above. Only the central ceiling is a little deep being raised on two sets of corner stones with a padma relievo in the middle.

The śukanāsi which, as already said, was originally open has been closed up at some later period by the insertion of a doorway and a

Sukanasi.

lintel piece, both of which appear to have been brought from some ruined temple of the late Hoysaḷa period. The

dvārapāla figures on the jambs of the doorway are good works of art; but unfortunately they have been drastically touched up by some inexperienced sculptor of modern times. The lintel piece is exquisitely carved (Pl. II, 2) with high floriated mythical ridden makaras from whose snouts spring forth a foiled garland-like arch the ends of which meet the two sides of a simhalaḷāṭa in the centre, under which is depicted a

six-handed dancing Viṣṇu attended by figures of Hanumān on the right and Garuḍa on the left and drummers on either side. The six hands of the image hold the following attributes: abhaya, prayōga-chakra (shown in the attitude of being brandished), padma, gadā, śankha and varada. On either side of the image stand female attendant figures, while on the extreme sides of the panel are the figures of the Hoysaḷa warriors holding curved swords and oblong shields. Inside the śukanāsi are placed rude figures of Nammālvār and Garuḍa. The ceiling of the śukanāsi is raised on two sets of corner stones like the navaraṅga ceiling with a low padma pendant in the middle.

The garbhagriha doorway is a typical Hoysaḷa piece with the medallion, pilaster and scroll ornamentation on the jambs and a Gaja-Lakṣmī group in the middle of the lintel. Above the lintel is an indented eaves-shaped cornice surmounted by a row of five

turrets of which those at the extreme sides are curvilinear in design and the rest Dravidian. On the right jamb of the doorway is represented Kōḍaṇḍa-Rāma with his consort Sītā, while on the left is depicted a horse-faced anthropoid figure holding in his two hands ladle (right) and kalāśa (left). It is not known what figure it represents; it cannot perhaps be Hayagrīva since his attributes as laid down in the Viṣṇudharmōttara are different.

The main image of Chennakēśava inside the garbhagriha stands in samabhaṅga on a Garuḍa pedestal, having a stone prabhāvali which rises in the form of an arch (Pl. II, 3). Including the prabhāvali and the pedestal, the image is about 7' high. The ten incar-

nations of Viṣṇu are carved on the prabhāvali in six circular panels in this order, running from left to right: Matsya; Kūrma and natural Varāha; Narasimha and Vāmana; Paraśurāma and Rāma; Balarāma and Kṛishṇa; Kalki. The main image is beautifully carved with minute details of ornamentation and graceful contour of the limbs. The face wears a pleasing smile with the chin, nose, eyes and lips boldly delineated. Behind the tiara is carved a nimbus whose front face has been carved with two rows of deeply cut petals. The god wears makarakuṇḍalas, necklaces, yajñōpavīta, kaṭibandha and garland-bearing girdles in addition to wristlets, armlets, rings and bhujakīrti. In the four hands of the god are held padma, śankha, chakra and gadā. On either side of the god stand the figures of his consorts; but these are of smaller size.

Bettadapura.

The village of Bettadapura was the seat of a line of Pālleyagārs whose progenitor is said to have been a certain Vikrama Rāya, a fugitive from Dvāraka. His son was Chengal Rāya about whom several curious tales are narrated. For details see

History.

Mysore Gazetteer, Vol. V, p. 644. The dynasty continued till about 1645 A.D. when the place was taken, along with Periyāpaṭṇa, by the Mysore army under Dalavoy Doḍḍa Rāja. Thereafter the chiefs became subordinate to Mysore, till the jagir of Beṭṭadapur was resumed by Tipu Sultan. As indicated by the ruins of the fort walls at the place, it appears that there were two lines of fortification built of both dressed stone boulders and mud and provided with a number of bastions and batteries.

Bettadapura Hill.

To the south-east of the village lies the isolated conical hill with its temple dedicated to god Mallikārjuna called locally Siḍilu Mallikārjuna (Pl. IV, 1). The hill is approached by a flight of about 3,000 steps and the following are the points of interest we come across as we climb up the hill, including those which are situated on either side of the path leading from the village:

1. A Nandi maṇṭapa enshrining Basava on a pillar. The pillars are rude and Draviḍian in type. Probably a 17th century structure.

2. A pond and a maṇṭapa. Inside the latter there is a bull. The maṇṭapa is surmounted by a brick and mortar tower of perhaps the 17th century. The land around this maṇṭapa is being used as a burial ground by the Lingāyats of the place.

3. Āñjaneya temple and two caves—all of which are described in M.A.R. 1924.

4. A vacant characterless temple with Draviḍian pillars of about the 17th century in the front maṇṭapa. Inside the cell there is the liṅga; but the Nandi has been removed to some other place. The path near this maṇṭapa runs along a brick flooring and the bricks are reported to measure 10" × 10" × 2". The bricks belong probably to the Pālleyagār period.

5. Sūle-koḷa. A large pond overgrown with lantana. Contains no water.

6. Foot of hill. A tōraṇa-gamba, plain in workmanship excepting only for its architrave surmounted by three kalaśas. From the Kannaḍa inscription on the lintel piece it is learnt that a certain Mallājamma caused this gateway to be made and endowed as an offering to the god Annadāni Mallikārjuna. The circumstance that No. 5 is beside the toraṇa-gamba indicates that Mallājamma was a courtesan. Compare also the inscription on the pedestal of the Nandi mentioned under No. 8 below. The path leading to the foot of the hill from this tōraṇa gateway is paved with stone boulders.

7. Gaṇapati shrine facing west. Has a porch of one ankaṇa in front supported on characterless Draviḍian pillars. Inside the cell there are a liṅga and a rude Gaṇapati relievo.

8. Towered entrance gateway built like the mahādvāra of a temple and consisting of two jagalis with cubical pillars of the Draviḍian type. The tower is of brick and mortar, consisting of three tiers and surmounted by three stone kalaśas. On either side of the gateway there are two elephants carved of stone. Towards the

hill side also there are two similar elephants. On either side of the gateway on the outside there are also two small shrines facing each other, one enshrining Chaṇḍikēśvara (right) and the other Mahishāsūramardinī (left). At a little distance from the gateway and facing it there are a Nandi maṇṭapa and an uyyāle-kamba. The bull in the Nandi maṇṭapa is of good workmanship and was endowed by Muddumallājamma who is mentioned in the inscription carved on the pedestal of the image to have been the courtesan or *punyastri* of Basavayya, son of Doḍḍayya, the Prabhu of Kanikāranahalli. The pillars of the maṇṭapa are Dravidian in type having the cubical and sixteen-sided mouldings. On the southern face of the base of the north-east pillar there is the figure (in relief) of a lady devotee standing with folded hands under a trefoil arch. She is perhaps Muddumallājamma mentioned above. On the northern face of the south-east pillar there is a similar panel carved with the figures of a lady and her boy, the latter clad in princely garb.

To the south of the uyyāle-kamba mentioned above there is a Śiva temple facing north. The structure is architecturally unimportant and consists of a main cell with a verandah and pātālāṅkaṇa. The doorway of the main cell is supported by four-handed dvārapāla figures standing cross-legged. On the jambs and the lintel piece a string of rosary beads is carved. On the cubical mouldings of the pillars of the verandah are found the images of devotees, Gaṇapati, liṅga, seated lion, flower, etc.

The image of Mahishāsūramardinī in the cell to the south of the entrance gateway is a good piece of sculpture representing the goddess in a vigorous attitude, though the features of the image are rather crude. With one of her left hands the goddess has pulled out the tongue of the buffalo demon, while with one of her right hands she has pierced his body.

Against the north wall of the gateway is an independent stone representation of a seven-hooded Ādiśeṣha shading a liṅga. The hoods wear kirīṭas. Against the south wall of the gateway is a large-sized tortoise.

The image in what is called the Chaṇḍikēśvara shrine is really Virabhadra.

The Dravidian type pillars of the entrance gateway have on their cubical mouldings the relieve figures of the liṅga, bull, devotees, etc. On the northern jagali there is a Nandi and on the southern one there is a pādapiṭha of good workmanship. There is also a stone relieve figure of a devotee placed against the south wall. The inner walls and the ceilings of the gateway were once full of paintings depicting several gods and goddesses as also scenes from the Śaiva Purāṇas. Among such figures and scenes mention may be made of Brahma, many-headed Mahādēva, Śiva as a Yōgi, Vēṇugōpāla, marriage of Śiva and Pārvatī, the visit of Pārvatī to her lord in penance, ten-headed Rāvaṇa praying Lord Śiva for the gift of His Ātma-liṅga, etc. The paintings are already fading and would be lost very soon if they are not properly preserved and copied.

9. The steps leading up the hill commence from the gateway. Nearby there are a Nandikamba to the left, and a maṇṭapa to the right. There is also a tōrana gateway. Many of the steps are carved with figures of devotees and inscriptions giving their names.

10. Another tōrana.

11. Do

12. Between the tōranas Nos. 9 and 10 there is a single boulder containing nine steps.

13. Another tōrana.

14. A maṇṭapa gateway, rude in construction and characterless. Has some crude sculptures representing Nandi, Durgā, etc., placed on the jagalis. The basava in the maṇṭapa is called Diṇḍugallu-Basava.

15. A maṇṭapa gateway with a tōrana behind. Just opposite to this spot on the south side there are two tors abutting on each other with a very narrow grotto in between them. The tors are called Madavanigana-kallu in memory of a story which is narrated as follows: A newly married couple were passing that way when they were caught in heavy rain. They therefore entered the grotto for shelter; but never came out. It is said that Lord Śiva was pleased to absorb them unto Himself. Be the story as it may, the tors produce very clear echo at this spot.

16. Another maṇṭapa gateway having Nandi on both the jagalis.

17. Sankrānti maṇṭapa consisting of three aisles with tall Draviḍian pillars. On the Sankrānti day the processional image of the God is brought over here and worshipped. The maṇṭapa is built at the end of the ridge about half way up the hill. In the middle of the maṇṭapa there is a platform meant for the god.

18. Another maṇṭapa gateway with a pond on the north side.

19. A tōrana.

20. A nandi placed in the open. The original maṇṭapa in which it had been enshrined and was called Moḷakālmuri-maṇṭapa, probably because the steps here are very steep and climbing up is too taxing for the knees, has now collapsed.

21. A plain rude maṇṭapa about to collapse.

22. A tōrana.

23. A natural cave.

24. Virabhadra temple. This is a characterless structure of about the 16th century having in its navaranga and front verandah Draviḍian pillars of rude workmanship. But the image of Virabhadra inside the cell is of good workmanship, the attitude being vigorous and the features boldly outlined.

25. A tōrana and a gateway maṇṭapa.

26. A gateway maṇṭapa with a collapsed tōrana-gamba in front.

27. Way leading to Nārada-tīrtha.

28. Way leading to Nāgara-dōne. Between No. 27 and No. 28 there is a large boulder.

29. Outline of a Hanumān figure carved on a boulder to the right of the steps.
30. A rude proportionless Nandi of potstone placed on a pīṭha of hard stone.
31. A gateway maṇṭapa. On a high rocky boulder to its north is set up a pillar bearing a couchant Nandi facing the temple of Mallikārjuna.
32. To the right of the rocky boulder there is a way leading to a natural pool of water called Bāla Gangā tirtha.
33. A gateway maṇṭapa.
34. Entrance to temple enclosure. The jambs have beaded and floral ornamentation.
35. Annadāni Mallikārjuna temple with a compound wall of brick and mortar built on a course of stone slabs placed edgewise. From this summit of the hill a fine view of the country around is obtained.

ANNADĀNI MALLIKĀRJUNA TEMPLE.

Though there are about twenty inscriptions in the premises of the temple, it is a pity that none of them refers to the construction of the original structure. We have thus to fall back upon typological evidence only and the architectural and sculptural peculiarities met with in the monument.

History.

The outer walls of the main temple consisting of a square garbhagriha with a plain doorway, a closed śukanāsi, also with a plain doorway, and a navaraṅga.

Outer View.

(Pl. III, 2) are raised on a basement consisting of four plain cornices, of which the second from the bottom is sloping and provided with dentil mouldings at the corners. The walls are plain but relieved at intervals by right-angled pilasters between whose shafts and their surmounting mouldings runs a middle cornice all round the temple, as in the earlier Chālukya structures in the Shimoga District and the later Ikkēri school of buildings. Owing to the thick coating of chunām on the walls the details of the several basement and other mouldings cannot be seen. Similarly the details of the eaves also are hidden by the roofing of the later verandah of the Pālleyagār period. But it appears in one or two places that the eaves are sharp and plain.

The navaraṅga of the temple has two doorways. That on the east is the earlier one; but that on the south appears to have been put up during the Pālleyagār period. Inside the navaraṅga the

Navaranga.

four central pillars are all of the same type, each consisting of a square base and a cylindrical shaft, of which the bottom has an eight-sided moulding overlaid by a sixteen-sided one and the top having four dentil mouldings at the corners covering a drum-shaped moulding between which and the square abacus above there is a wheel moulding. The stones of the walls, pillars, ceilings,

etc., are all granite. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant inset in a circle in the middle.

The liṅga inside the garbhagṛiha, which is about 2½' high is called by various names: Annadāni Mallikārjuna, Siḍilu Mallikārjuna, Bhūtanātha, Vijayādrinātha, Viṇārpaṇēśa, etc., each name having some mythological story to explain it.

There are many small stone images placed in the navaraṅga (Pl. IV, 2): Virabhadra, Dakṣiṇāmūrti, Gaṇēśa, Saptamātrikas, Kēśava, Bhairava, etc., some of which may be considered good works of art, though all of them may perhaps be ascribed to about the 17th century when the verandah around the temple and the shrine of the goddess were constructed.

By far the most important, perhaps, among the sculptures in the navaraṅga is the portrait statue of a royal bhakta standing in the north-eastern corner of the hall with the hands folded, the head bent in reverence and the body gorgeously garbed and decked with a wonderful variety of jewellery carved with minute delicacy of detail characteristic of Hoysaḷa workmanship (Pl. IV, 3). The devotee wears an exuberantly carved five-tiered tiara, quadruple pearl ear-rings, rudrāksha and other necklaces inset with diamonds, etc., in addition to the usual armlets, wristlets, rings and a very rich girdle which is gracefully worked with beaded strings and garlands and secured in the middle by a charming simhalalāṭa buckle. He wears also an yajñōpavīta and a flowing chain-like beaded ornament in the upavīta mode. His beard is shaven from below the ears and his whiskers are realistically touched up. He wears a *dhōti* like a *grihastha* and a waist cloth overlaying it. His eyebrows are long and have a graceful curve. His nose is long and straight, while the chin is pointed. His lips are clearly outlined. The canopy under which he stands is pentafoiled and carved in the middle with the figure of a simhalalāṭa. The ridge of the canopy is worked with floral ornamentation represented as issuing out of the long trunks of lions which are shown on the abaci of the pilasters on either side of the devotee. These pilasters are undoubtedly Hoysaḷa in design having the cubical, the bell, vase, wheel and other mouldings. Further the lions on the abaci are shown in the attitude of attacking and being attacked by a person who is represented very much like Saḷa, the progenitor of the Hoysaḷas. The occurrence of this figure, the workmanship of the sculpture, and the style of the pilasters on either side of the image make it probable that the image represents a Hoysaḷa emperor. The low roof of the temple, the cylindrical pillars of the navaraṅga and the plain right-angled pilasters on the outer walls suggest that the main temple of Mallikārjuna was built during the early days of the Hoysaḷas. But the workmanship of the canopy under which the portrait statue stands suggests a later period, say circa 1500 A.D. If this is the date of the statue and if the image represents a Hoysaḷa emperor, the statue may be identified

with Ballāla III. Unfortunately the image bears no inscription on its pedestal, but a nāgabandha. On the right armlet there is a figure of Virabhadra, and on the left one, a figure of Nandi, while on the kiriṭa there is the figure of a liṅga.

On either side of the navaraṅga doorway the figure of the dvārapālas are crude in workmanship. The verandahs to the south and north of the temple are each six-aisled and the pillars here are all roughly worked, having cubical and eight-sided mouldings. On the south side of the southern verandah additional maṇṭapas are existing and they perhaps belong to the 17th century. The eastern porch of the Nāyak Kachēri on the southern side has four Draviḍian type pillars having capitals provided with plantain bud hangings. On the cubical mouldings of these pillars are carved relieve figures of Kālingamardana, Umāmahēśvaramūrti with bull, Virāñjanēya, dancing lady, bull, squatting lion, cow licking the liṅga, nāgabandha, etc. The ceiling of the porch is raised on two sets of corner stones. From the middle of the ceiling there is suspended a huge bronze bell.

The shrine of the goddess Bhramarāmbike which is to the north-west of the main temple consists of a single cell and a śukanāsi. In its style of workmanship the image resembles the images of Apītakuchāmbā and Girijāmbā at Nandi. The front hands of the goddess are in abhaya and dāna, while the back hands hold padma.

There is a narrow verandah in front of the temple with a wall running north to south on the east. In the middle of the wall right opposite the entrance of the main temple, is inserted a perforated screen of potstone.

On the northern side of the temple enclosure there is a stone oil mill.

To further east of the temple enclosure and directly opposite the screen mentioned above, there is a huge boulder on which is set up a pillar bearing on its abacus a couchant Nandi facing the main temple.

CROMLECHS NEAR BETTADAPURA.

At a distance of about $2\frac{1}{2}$ miles to the west-north-west of Bettadapura we come across a large expanse of stepped country in continuation of a range of hills called locally Sīte-guḍḍa. This country is bounded on the east by Alpanāyakanahalli, on the west by Tarikallu and Chiknēraḷe, on the north by Huṇisetappalu and on the south by Byāḍara Biliguli. At a distance of about four miles to the place last mentioned there are two villages named Chikka Honnūru and Doḍḍa Honnūru. All over the ridge of the stepped country are found innumerable cromlechs varying in their diameters and consisting not only of single rings of stones but also double ones sometimes (Pl. VI, 1 and 2). In the middle of some of the cromlechs the swastika-like walls of the dolmen chamber are laid bare. In some places the cap stones are visible. The boulders forming the rings resemble those at Hungunda in the

Bowringpet taluk of the Kōlār District. The diameter of the smaller cromlechs is about 10', while that of the larger ones varies from 15' to 20'. It is reported that the surrounding villages like Byāḍara Biliguli, etc., are also full of cromlechs. And they appear to continue right up to Rāmanāthapura and as far west as the western borders of the State. The circumstance that near Beṭṭadapura there are villages called Chikka Honnūr and Dodḍa Honnūr appears to support the theory enunciated in M.A.R. 1941, p. 58, that the authors of these cromlechs might have been prehistoric gold miners.

HASSAN DISTRICT.

Ramanathapura.

LAKSHMINARASIMHA TEMPLE.

The temple of Lakshminarasimha at Rāmanāthapura is a small plain structure situated just opposite the Paṭṭābhirāma temple. It consists of a main cell and a front maṇṭapa with plain walls and ceiling. But the main image (Pl. V, 2) which is a little above two feet in height including the prabhāvali is of good workmanship and reminds us of the sculptural characteristics of the Mysore school during the period of Chikkaḍēvarāja Oḍeyar, particularly in regard to the bold outline of features, the contour of the limbs and abdomen, the drapery and the modestly ornamented koḷaga type kirita. The fingers are short and thick, though the posture is erect and graceful. In the four hands of the god are found the following attributes: padma, chakra, śankha and mace (broken). The god is seated in sukhāsana with the right leg placed on lotus and his consort Lakshmī (two-handed) seated on his left lap. The goddess embraces the god with her right arm and holds padma in her left hand. Her breast is secured by a band. Her drapery shows good workmanship. The folds of her sari are disposed as in the images of Apitakuchāmbā and Girijāmbā at Nandi. On the prabhāvali are carved the ten avatāras of Viṣṇu in eight panels from right to left as follows: anthropoid Matsya, anthropoid Kūrma, anthropoid Varāha, Vāmana and Paraśurāma, Balarāma, Kṛishṇa, Buddha (standing like Jina) and Kalki. On the left side of the pedestal a two-handed standing Garuḍa is represented in the attitude of holding the amṛitakalaśa. On the whole, the image speaks well of the standard of art of the period.

PRASANNA SUBRAHMANYEŚVARA TEMPLE.

The Prasanna Subrahmanyēśvara temple at Rāmanāthapura is a large structure built in the Draviḍian style and consists of a garbhagriha with a cell on either side and a large mukhamāṇṭapa converted latterly into two compartments and a front

verandah having sixteen-fluted pillars whose shafts are secured in the middle by an eight-sided band. The outer walls are plain and characterless. The main temple is surrounded by a pillared verandah on all the sides, while to the east is the towered gateway. The parapet walls of the temple and of the *prākāra*, as also the tower are built of brick and mortar and consist of the floral, the medallion, the trefoil arch and parrot motifs characteristic of the 17th century. The temple is architecturally unimportant.

But the seven-hooded *Nāga* in the main cell is of large size and is ornamented with a *kirīṭa* on each of the hoods. The sculpture is of good workmanship and shows fine polish over its surface. The coils rising in tiers are boldly shown.

Subrahmanya.

In the southern cell is kept the processional image of the *Lakshminarasimha* temple, while the northern cell is used as the strong room for storing valuable things belonging to the temple.

PATṬĀBHI-RĀMA TEMPLE.

Like the *Subrahmanyēśvara* temple, the *Paṭṭābhi-Rāma* temple is also a structure built in the *Draviḍian* style, but without a tower over the *mahādvāra*. The temple faces east and has a large *prākāra*. The main temple inside the *prākāra* is a plain structure with no ornamentation whether in regard to the basement or the outer walls. It consists of a broad *garbhagriha*, a square *śukanāsi*, a *navaraṅga* divided at present into two compartments and a front verandah of three squares. The pillars inside the *navaraṅga* as well as those of the verandah are *Draviḍian* in type and consist of cubical and eight-sided mouldings as usual. The ceilings are all plain, except that of the *garbhagriha* which is raised on two sets of corner stones with a flat middle.

The sculptures of the *Paṭṭābhi-Rāma* group inside the main cell are impressive in their delineation of features, though the figures are of modest workmanship (Pl. V, 1). The main image of *Rāma* is seated in *sukhāsana* on a *padma-pīṭha* with a *prabhāvali* behind.

The god is two-handed, the right being in the *abhaya* pose with *padma* and the left one embracing *Sītā* who is seated on his left lap. The goddess holds lotus in her right hand while her left hand is hanging down. Her breasts are secured by a band. On the *prabhāvali* the ten *avatāras* of *Vishṇu* are not represented; there is only the representation of a *kīrtimukha* in the middle of the *makara tōraṇa*. The posture of the image of *Rāma* is graceful. The god wears the usual ornaments on his body and limbs as also the *yajñōpavīta* and a flowing garland. His nose is rather long and pointed while the lips show an archaic smile. To the right of the god stands *Bharata* with an umbrella in his hand; to the left stands *Śatrughna* with a flywisk.

Further to left and facing south stands Lakshmana with his hands folded and a bow on his left shoulder. Further to right and facing north stands Āñjanēya, also with the hands folded. The folds of the drapery are indicated by wavy lines, while the kirīṭas, particularly the one worn by the main god, are well worked. The image of Sītā is conventionally represented and is too small. The archaic smile is common to all the images.

The processional image of the temple is a Kōdaṇḍa Rāma group. The image of the goddess in a shrine to the north-west of the main temple is called Kanaka Sītā and appears to belong to a period later than the main group of images. Among the other metal images in the temple may be mentioned the following : Rāmānujāchārya, Dēsika, Tirumaṅgai Ālvār, four-handed Lakshmi with abhaya, lotus, lotus and dāna.

BANGALORE DISTRICT.

CHENNAPATNA TALUK.

Honganur.

The village of Hoṅganūr which lies at a distance of about four miles from Chennapatna on the Sātnūr road, appears to be an old place dating from the Chōla times. It was converted into a full agrahāra town during the Chōla or Hoysala period with a Vēṇugōpāla temple in the south and a Rāmēśvara temple in the north-east and a large tank in the east.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple is a plain structure of stone constructed during the late Vijayanagar period with a towerless mahādvāra. The main shrine has a garbhagṛība, a śukanāsi, a navaraṅga of four octagonal pillars and a porch having sixteen-sided pillars. But the image of Gōpāla playing on the flute is beautiful, though along with its stone prabhāvali it appears to be of the Vijayanagar period. The god has his hair disposed in the form of a jaṭāmakuṭa.

LAKSHMI TEMPLE.

The Lakshmi temple which stands to the right of the Gōpāla temple is a pre-Hoysala structure. The six pillars of the maṇṭapa bearing Chōla inscriptions and the small doorway of the temple are interesting. The pillars are round with early type of bell, vase-shaped, wheel-shaped and round small mouldings. But the image of Dēvi appears to be of the late Vijayanagar times.

RĀMĒSVARA TEMPLE.

To the north-east of the Vēṇugōpāla temple and near the tank stands the

General Description. Rāmēśvara temple with a garbhagriha, a śukanāsi, a four-pillared navaraṅga and a porch of two pillars, all of granite.

The porch pillars are cylindrical and plain, but the navaraṅga pillars are round with corner hoods, tasselled, cylindrical and vase- and wheel-shaped mouldings and elegantly designed mango drops. The liṅga is dark and medium-sized with a flat top. In the navaraṅga there are two sculptures of Gaṇēśa of fine Hoysala workmanship and a beautiful group of the Saptamātṛikas with Virabhadra and Gaṇēśa guarding the group.

MYSORE CITY

PAINTING OF THE BATTLE OF KURUKSHETRA

BY THIPPAJEE

AT THE JAGANMOHAN PALACE CHITRASALA

(Pl. I.)

In the Palace Chitrasāla at the Jaganmohan Palace, Mysore, there is a framed water colour painting of 2'-6" × 2'. At the left hand bottom corner of it, in the margin, are the following words in misspelt English "Dran by Thippajee, Chitrgar, Shikarpur, 3-8-'88". Since J. Whatman's drawing paper has been used along with, perhaps, modern instruments like the bow-pen, crowquill, compasses, etc., in addition to materials like the Indian ink, Chinese white and some other colours of probably foreign import, it is highly probable that the date is 1888.

It is apparent also that the artist was a man coming from a hereditary family of painters belonging to Shikāripur. He must have been patronised by the Mysore Court for which presumably he painted the picture; but his traditions appear to have been those of the architects of the North Shimoga District well known as the Guḍikāras, slightly influenced by western technique.

The picture belongs to the late Mysore School of the Karnātak style of painting as existing in the latter part of the 19th century. The style corresponds to the Rajput style of Northern India and was developed under the Vijayanagar Empire and patronised at the courts of the numerous principalities of South India including Mysore and Tanjore.

The style flourished at the Mysore Court in the days of Kṛishṇarāja Wāḍiyar III and numerous paintings of the 19th century in that style are still available in Mysore.* This late Mysore School is characterised by the great attention paid to every part of the picture and the masterly craftsmanship shown in executing the minute details in line work. The artists appear to have been specialists in miniature painting and in ornamental design.

The mode of painting is *tempera* and among the colours used some were perhaps prepared by the artists themselves locally. In the present picture some later artist appears to have applied rather indiscriminately a strong white paint resembling Chinese white to the faces of Kṛishṇa and Arjuna, their umbrellas

* Cp. The Mural Paintings at the Jaganmohan Palace, Mysore—M.A.R. 1938, pp. 47-71

and their horses, thus bringing them into undue prominence. Barring this jarring effect the picture is a beautiful one of an extraordinary high class and of great artistic value.

The picture shows the commencement of the battle of Kurukshetra or the Mahābharata battle when Kṛishṇa taught Arjuna the philosophy of action as given in the Bhagavadgita. In the central field are two chariots, on one of which is kneeling, ready for action, the venerable Bhīshma, the grand uncle of the Pāṇḍavas and Kauravas, who was also the Commander-in-Chief of the Kaurava army. His identity is established by the palm-tree crest or 'Tāladvaja' under which he kneels.

Opposite to him, in a chariot drawn by four white horses and under the Hanu-mān crest kneels Arjuna, the great archer hero of the Pāṇḍavas with his weapons thrown down and his hands folded. He is intently listening. On the driver's seat is seated Śrī Kṛishṇa holding the reins of the horses with his left hand and explaining his philosophy to Arjuna. His right hand which holds the whip is raised in exhortation and the whole group is extraordinarily expressive. Around the two chariots are the two great armies arrayed against each other. A noteworthy group at the top of the picture consists of the Pāṇḍava and the Kaurava leaders facing each other, with the terrible Bhīma, looking almost like a Rākshasa, ready to rush upon his foes with an uplifted mace.

On the whole the picture is one of great interest, since its subject is one of the most interesting in Hindu mythology and its execution is exquisite.

PART IV—NUMISMATICS.

The following six coins were purchased from the Provincial Museum, Lucknow, during the year:—

1. A billon coin of Ghiyasud dīn Balban (I.M.C. 156).
2. A copper coin of Ala-ud-dīn Muhammad Shah II of Delhi (I.M.C. 227).
3. A billon coin of Ala-ud-dīn Masud Shah: (Rev: Chauhan Horseman with Masud Shah) (Nelson Wright D.M.C. 214-B).
4. A silver coin (Ādivarāha type) of Bhōjadēva I (840-90 A. D.) Gurjara Parihara King of Kanauj (Smith, I.M.C. 241):

Obverse: Two-line inscription reading—

Sṛīmad Ā
di Varāha

Reverse: The boar incarnation of Viṣṇu standing to right.

5. A gold coin of Gōvinda Chandradēva of Kanauj (1104-1155 A.D.).
6. A copper coin (debased type) of Vāsudēva:

Obverse: King standing facing.

Reverse: Śiva and bull. No Legend.

Thirteen coins, as mentioned below, were purchased from the Archaeological Department, Gwalior State:—

COINS OF THE NAGA DYNASTY.

1. A copper coin of Bhava Nāga (New Type):
Obverse: Bull walking to right.
Reverse: Legend and triśūla.
2. A copper coin of Bhīma (C.M.I., Pl. II, 15):
Obverse: Peacock to left.
Reverse: Legend in two horizontal lines (incomplete).
3. A copper coin of Brihaspati (C.M.I., Pl. II, 18):
Obverse: Recumbent bull to right.
Reverse: Legend.
4. A copper coin of Dēva (C. M. I., Pl. II, 24):
Obverse: Wheel with spokes.
Reverse: Legend.
5. A copper coin of Gaṇēndra (C. M. I., Pl. II, 20):
Obverse: Bull walking to left.
Reverse: Legend.

6. A copper coin of Prabhākara (New Type):
Obverse: Bull to left.
Reverse: Legend.
7. A copper coin of Skanda (C. M. I., Pl. II, 16):
Obverse: Peacock.
Reverse: Legend (indifferent); two upright strokes.
8. A copper coin of Vasu (New Type).
Obverse: Peacock.
Reverse: Legend (indifferent); two upright strokes.
9. A copper coin of Vibhu (New Type):
Obverse: Bull walking to left.
Reverse: Legend and goad.

INDO-SASSANIAN COINS.

10. A billon coin of Gadhaiya—Circa 9th century A. D. (C. M. I. Pl. VI, 16)
Obverse: Śrī and dots.
Reverse: Altar with attendants.
11. A billon coin of Mihira Bhōja of Kanauj (C. M. I., Pl. VI, 21):
Obverse: Boar standing to right.
Reverse: legend.

COINS OF THE SULTANS OF DELHI.

12. A copper coin of Alaud-din Mahammad Shah II Khilji—A. H. 714
(I. M. C. No. 225)
13. A billon coin of Ghiyasuddin Taghlak—A.H. 722 (I. M. C. No. 284).

A set of 39 and another of 24 gold coins were discovered during the year in the Kolar District. They are being studied in detail and steps are being taken to acquire them for the Archaeological Office Museum.

Through the Curator, Mysore Government Museum, Bangalore, six copper coins were received for examination. These coins belong to the Kushan dynasty and their types are already known.

PART V—MANUSCRIPTS

“Bengaluru Kempa-rayara yuddha-desagala jayapradada padagalu.”

(Songs in praise of the wars and conquests of Kemparāya of Bangalore).

There is, at the Government Oriental Library, Mysore, a paper manuscript copy (No. K. B. 281) with the above-mentioned title. The copy which appears to have been prepared during the time of the late Mr. Lewis Rice, consists of six leaves only, written on both sides and the written matter is in verse form purposed to be sung in the ‘Kannāḍa Kāmbōdi’ rāga. The verses or songs are classified under two chapters, with their headings written at the top of the pages as follows :

1. Yimmaḍi Kemparāyara padagalu —Yuddha.
2. Do —Dēśajayaprada.

Thus the first chapter deals with the wars of Kempe Gauḍa II of Bangalore, while the second one deals with his conquests. The first chapter contains one pallavi and 19 verses ; the second, one pallavi and 39 verses. God Vināyaka, Goddess Śāradāmbā and the Guru (of the author) are invoked at the beginning of each chapter. But the name of the author does not appear anywhere. It looks probable that he was a contemporary of Kempe Gauḍa II and perhaps even a court poet in his employ. The original manuscript from which the copy at the Oriental Library is transcribed, appears to have been written during the earlier half of the 17th century or at any rate shortly before 1638 A.D. since about this date Kempe Gauḍa II was ousted from Bangalore and compelled to retire to Māgaḍi, which fact is not mentioned in the manuscript under review and since of the two dates mentioned in the manuscript the latest appears to correspond to 1635 A.D.

Though the manuscript is a small one, it appears to be historically useful in view of the fact that much is not known about Kempe Gauḍa II, particularly in connection with the part played by him in establishing the power of his suzerain, the Vijayanagar emperor Venkaṭarāya II at Penukoṇḍa.

The first chapter details the wars of Kempe Gauḍa. It begins with an invocation to God Vināyaka, the Goddess Śāradāmbā and the Guru, as already mentioned. The pallavi of the song reads :

ದಕ್ಕಿ ತೋ ನಿನಗೆ ಪಂಥ

which means that Kempe Gauḍa was able to accomplish the oaths he took, evidently to gain victories in the wars he undertook.

Next, the titles of the chief are given in the form of a verse. They are as follows :—

1. Rūpa-jayanta (unequalled in being handsome) ;

2. Dikkenṭara-vijasa-gampa (one who was able to make the eight directions tremble at his successes);
3. Maṇḍala-pati (governor or chief of a province);
4. Venkaṭarāya-bhuja-daṇḍa (the chief support of Venkata Rāya II, evidently the Vijayanagar king, who was ruling from Penukoṇḍa);
5. Svāmidrōhara-gaṇḍa (a terror to traitors);
6. Chikka-rāya (probably means that he was next only to the Vijayanagar sovereign in importance. The title also seems to distinguish him from his father Hiriya Kempa or Kempe Gauḍa I).

WARS OF KEMPE GAUḌA II.

An account of the wars of the chief is next given, in the following order:—

A certain Aiyama Gauḍa is said to have captured by malice, the fortresses, the treasures, elephants, horses, and the territories belonging to Khandendudhara and to have boasted that there was none equal to him in prowess. Kempe Gauḍa sent words of advice which were disregarded, whereupon he marched against him, surrounded Kōlāla, ransacked the entire country, captured the enemy's army and struck terror into the hearts of the chiefs so much so that they thought of him as being unequalled in all the three worlds.

Having conquered the strong fort of Balagoṇḍanahalli and slighting the confederacy formed by the alien chiefs, he besieged Hoskōṭe and conquered it. Thenceforward he strengthened four fortresses (including Bēṭerāyanaguḍi), provided them with cannons and harassed his enemies so that his good fame spread throughout the Karnāṭaka country.

Having collected a formidable army consisting of elephants and valiant warriors, he repaired to Penugonḍa where he won the approbation of the emperor Venkaṭarāya and was offered his protection.

Thereupon he set out on a military expedition. He first encamped to the east of the tank at Ballālapura where he gathered together the neighbouring chiefs. With the latter he marched to besiege Hoskōṭe, following Venkaṭanripa. (It would appear that the Vijayanagar king led the expedition himself against Hoskōṭe and that Kempe Gauḍa II, like so many other subordinate chiefs, took part in the expedition). The army encamped on the northern side of Hoskōṭe and besieged the fort. The battle that was fought was very severe. The enemy, being struck with terror, was routed and the place was taken on Sunday, the eleventh day of the bright half of Kārtika in the year Paridhāvi corresponding to Sunday, 25th October 1612 A.D., whereupon the enemy submitted and was given protection. Kempe Gauḍa thence returned to Bangalore in great glory.

Before long he was again sent for by the Vijayanagar sovereign at whose commands he set out on another military expedition which was well equipped with men and

money. At this time Ananta Rāja, Makara Rāja, Yāchama Nāyaka, Jagga Rāja, Jagadēva Rāya, Timmendra, Rangappa of Sira, Bhaira II, Daḷvoy Chunchanna, and other powerful chiefs collected together a great army and encamped at some distance from Bangalore with the idea of besieging the place. But Kempe Gaṇḍa II rose to the occasion and utterly defeated the enemy single-handed, putting them to great loss of men and money. Those who yielded were protected. Every one of the chiefs acknowledged Kempe Gaṇḍa's superiority in power and prowess and implored for peace. The besiegers then withdrew in the way they had come. The news of the success of Kempe Gaṇḍa on this occasion spread in all directions and was known at Ginjee, Madhura, Tanjore, Vellore, Chandragiri, Chennapaṭṇa, Śrīrangapura, Nañjarāyapaṭṇa, Bēlūr, Periyāpaṭṇa, Sōde, Sonnalāpuri, Siriyāla, Jaḍeya, Ikkeri, Mēlige, Bankāpura, Hāngal, Raichūr, Vijayāpura, Delhi, Benares and Rāmēśvara. (Evidently the last three are purposely inserted just to say that Kempe Gaṇḍa's fame spread far and wide). Thus did Kempe Gaṇḍa II, son of Nāchayakempa, conquer his enemies, satisfy the Vijayanagar sovereign, establish the kingdom of Mummaḍi Tamina bhūpāla, and win the grace of Gangādhara of Kakudgiri, Sōmēśvara of Halasūru and the Sadguru Nañjarājēśvara of Gummaṭapura.

CONQUESTS OF KEMPE GAUDA II.

The second chapter of the manuscript also begins with invocation to Gaṇādhīpa, Śāradāmbā and Gangādhara Liṅga. In this chapter the beginning verse (*pallavi*) runs as follows—

ಧಾರುಣಯೋಧರಾರು | ನನಗೆ ಬಂದೆ ವಿರೂಪಕ್ರಮ
ಯುಂಮಡಿ ಕೆಂಪದೊರೆರಾಯಾ

“Oh ! great hero, Kemparāya II, who is there on the Earth that can oppose you ?”

The succeeding verses are addressed to the chief and are in a panegyric style describing how he strived to establish the rule of his sovereign, the Vijayanagar emperor Venkaṭarāya, otherwise called simply as Rāya. Some more titles of the chief are enumerated in the verses, among which Yelahanka-nāḍa-vara-śāsanōddhāra (the preserver of the exalted administration of Yelahankanāḍ), sangrāma pāṭhiva, etc., are mentioned. Seeing that the Vijayanagar throne was now in want of support and that the neighbouring chiefs (*i.e.*, the Pāleyagārs) who had become turbulent and were quarrelling among themselves with a view to extending their own territories, had now besieged Penugonḍe itself, Kempe Gaṇḍa II set upon himself the task of giving aid to his sovereign. Accordingly he sent messages, etc., through his ministers and invited the emperor secretly to his place. The emperor lost no time in following his advice and set out with a well equipped army consisting of elephants, horses, camels, and infantry. Among the chiefs who now assembled in the presence of Venkaṭadēva Rāya were: Timma Rāja, Rangapaṭi Rāja, Mākārāja, Venkaṭarāja of

Nandyāla, Śrī Rangapati Rāja, Timmanāyaka of Veligōte, Venkatappa Nāyaka of Dāmerli, Cheluva Venkaṭa Nāyaka of Rāveḷa, Rāmabhadra-nṛipa, Dalvoy Pāpayya, Krishnama of Pavaḷa (? Pāvuzāḍa), Nīraṇēndra of Chavara, Jagadēvarāya, Chikka-jāya, Tammaya Gaḍa, etc. Besides these chiefs, there were many notable warriors, followers, rāyarāhutas, wise ministers, and others. All of them were received according to their rank.

The combined army of the various chiefs who rallied to the standard of the emperor marched forth and encamped at the entrance to the valley of Nelipaṭṇa. From thence the chiefs proceeded and encamped at Kōgileri where they secretly conferred with their emperor regarding their further activities. Thereafter the army arrived at Bētamaṅgala from where the emperor sent word to Kempe Gaḍa II requesting him to join them. The latter being accompanied by Timma Nāyaka of Kereyūr, the chiefs of the neighbouring territories, the chief of Hoskōte, Jēna Bhairava of Dēvaṇḍahallī, Bhairēndra, the chief of Chikkaballālapura, the chiefs of Mysore and Māsti, Chandrasēkhara of Hosavūr, Yerrēndra of Bāgalūr and others, met the emperor in state and paid his tribute of loyalty.

The army then marched as far as Ballālapura subjugating the country and proceeded forward to Hiriya Ballālapura whose chief readily submitted to the authority of the emperor, paying tribute. Bālayya of Palavaḷḷi was sent for and given some territories in appreciation. The army thence marched forward and encamped at Mudigere whose chief Bālalōchana received the blessings of the emperor. At the next encampment at Kaḍakatūr, the chief Raṅgendra was sent for and rewarded. Thus did Kempe Gaḍa bring the various Pāḷeyagārs under the control of the emperor, one after another, establishing finally his authority at Penugonḍa and crowning him on the 5th lunar day of the bright half of Māgha in the year Bhāva corresponding to the 13th January 1635 A. D.

Kempe Gaḍa II gave his strong support to the empire and made every effort to ensure the regular payment of tributes from the subordinate chiefs. Even the chiefs of Mysore were sent for and rewarded so that they might also respect the Vijayanagar empire. When the emperor Venkatadēvarāya asked Kempe Gaḍa to redeem the territories that belonged to the empire, the chief lost no time in marching forth all round like a Bhīma in battle in the company of many vassal chiefs. He invaded the territories of Vasantanṛipa who, being unable to withstand his strength, readily yielded to his authority in entire submission. Thence he marched against Maleya Hampa and besieged his fort and city. Haṇḍeya Hampa was struck with terror and at once submitted to the authority of the emperor seeking the protection of Kempe Gaḍa. The chiefs in all the eight directions including those of Delhi, Shahpur, Gulbarga, Bijapur, Warangal, and Hamma became afraid of the prowess of Kempe Gaḍa and acknowledged that he was the most indefatigable in the whole world. The mere mention of his name would strike them with terror and they

would readily come forward with tributes, professing their subordination to him. And Kempe Gaṇḍa, too, would grant them pardon.

Repairing Vutakūra Pālya with ease the chief conquered the territory of Bijāvāra whose ruler Chikkappa II was pardoned on submission. Hosūr was similarly overrun and annexed. Rāṇa Bhairava, its chief, approached begging for protection and being pardoned was reinstated as a vassal of the empire.

Seeing that the villages granted to the god Gangādhara of Kakudgiri had lapsed, Kempe Gaṇḍa made representations to the emperor and had them restored to the god permanently.

For the services he rendered to the empire in redeeming the territories and subjecting them to the authority of the emperor, and for making the throne of the sovereign secure, the emperor bestowed upon him the titles “ ಸ್ವಾಮೀಂದ್ರೇಹರ ಗಂಡ ” and “ ಅರಾಯಧೀರುಂಡ ” and showered upon him various gifts consisting of the umbrella, flywhisk, garlands, horses, elephants, etc. On his return journey to Bangalore, Kempe Gaṇḍa stopped for a time at Kolālagere enjoying the hospitality of its chief.

The concluding verses are all in praise of Kempe Gaṇḍa and describe how he was received at the capital which had been specially beautified for his reception. They also express a wish for his long life and prosperity through the grace of Kakudgiri Gaṅgēśa, Sōmēśvara of Halasur (Ulsūr), Dodḍa Basavēśvara (the Bull in the Basavanagudi temple at Bangalore) and Guru Nanjēśvara. Verse 37 of the chapter gives his father's name as Hiriya Kempa (Kempe Gaṇḍa I) and his mother's name as Channāmba. The last verse extols him for his having made the Vijayanagar throne secure.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

1

The Durmmāya copper plate grant* of the Kadaamba king Ravimahārāja found in the possession of Mr. Ankalappaḷa Mahādēvappa at Kāṣipura, Māyakonda hobli. [Plate VII, 1.]

Three plates ; lion seal.

Size 7" × 2".

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಮಾಯಕೊಂಡ ಪೊಳೆಯ ಕಾಶಿಪುರದಲ್ಲಿರುವ ಮಃ|| ರಾ|| ಅಂಕರಪ್ಪಳ ಮಹಾದೇವಪ್ಪನ
ವಶದಲ್ಲಿರುವ ಕದಂಬರ ರವಿಮಹಾರಾಜನ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 7" × 2".

I-B—

1. ಸ್ವಸ್ತಿ ಚತುರ್ಮುಖವಶಾ ವಿಜಯೋಚ್ಚ್ರಿಸ್ತಾಂ ಮಃ ಸ್ವಾಮಿ ಮಹಾಶೇನ ಮಾತೃಗಣಾನುದ್ಧಾತಾ
ಭಿಷಿಕ್ತಾನಾಮಃ ಮೂನವ್ಯನ
2. ಗೋತ್ರಾಣಾಮಃ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮಃ ಪ್ರತಿಕೃತಸ್ವಾದ್ಧಾತೃ ಚರ್ಚಾಪಾರಾಣಾಮಃ ಅತ್ತಿತ
ಜನಾಮಾನಾಮಃ
3. ಕದಮಾನಾಮಃ ಅಶ್ವಮೇಧಾವಧೃತಸ್ತಾ ನಪವಿತ್ತೀಕೃತಾನ್ಯಯಾನಾಮಃ ತ್ರಿವರ್ಗೈನಮ್ನಾ
4. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ||-ದುರ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾದ್ಧೃಂಷಣ್ಣಿ ವರ್ತನೀ||
5. ಆನಂದಿವಿಜಯೇ ಕರಣ್ಯಾಗ್ರಾಮೇ ಚತುರ್ತ್ವವರ್ತನೀ| ಅಳವೂರಗ್ರಾಮೇ ಚತುರ್ತ್ವ ವರ್ತನೀ|

II A—

6. ಆನೆಗಲ್ಲಗ್ರಾಮೇ ದ್ವಿವರ್ತನೀ|| ಸದತ ಪಾನ್ವಿಧಿನಾ ಪೈಶಾಖ ಪಾಣ್ಣಿಮಾನ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
7. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದ್ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರನರ್ವ್ಯಮಃ|| ಆತ್ರೇಯಸ
8. ಗೋತ್ರಾಯ ವಿದಿತಕುರೋದ್ಗಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಥಲತ
9. ವೃತ್ತಯೇ ಪರಮ ನಿಶ್ಚಾರಗಾಯ ತ್ರಿಯಮ್ನ ಕಸ್ವಾಮಿನೇ|| ಯಜ್ಞತಾ ಪಾಲಯಿತಾ ವಾ
10. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ನೋತಿ ಯೋಪಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪ್ತಾ ಮಹಾಪಾತಕ

II B—

11. ಸಂಯುಕ್ತೋ ಭವತಿ ||೧|| ಮೂನವೇಚಪ್ರೋಕ್ತಮಃ ||೧||-
12. ಬಹುಭಿವ್ಯಸುಧಾಭುಕ್ತಾರಾಜಭಿಷ್ಣುಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭಿಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮಃ
13. ಸ್ವದತ್ತಾ ಮ್ನರದತ್ತಾಂ ಬಾ ಯೋಹರೇತವಸುಸ್ಥಿರಾ ಪಿಷ್ಠಿಂ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
ಪಾಯತೇಕ್ರಮಿ²

* Information regarding the existence of this record and a few other copper plate grants at Kaviledurga, Tirthahalli Taluk, and an unread lithic record at Nagar, was kindly given to the Archaeological Office by Mr. H. Devcerappa, B.A. (Hons).

¹ ಮಹಾರಾಜ. ² ಕ್ರಮಿ.

14. ಸ್ವಸ್ಥಾತುಂ ಸುಮಹತ್ಯಕಂ ದುಃಖಮನ್ಯಾತ್ಮಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಮ್
15. ಅದ್ವಿದ್ವತ್ತಂ ತಿಭಿರ್ದುರ್ಮತಮ್ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲನಮ್ ಏತಾನಿ ಚ ನಿವರ್ತನ್ತೇ¹
ಪೂರ್ವರಾಜಕೃತಾನಿ ಚ||-

III-A-

16. ಅನ್ಯಾಯೇನ ಕೃತಾಧೂಮಿಂ ಅನ್ಯಾಯೇನಚಹಾರತಾ ಹರನ್ಯೋಹಾರಯನ್ತ್ಯಶ್ಚ ಹನತ್ಯಾ
ಸಪ್ತಮಂ ಕುಲಮ್
17. ಬ್ರಹ್ಮಸ್ತೇನ² ವಿಷಂ ಘೋರಂ ನವಿಷ್ಟೈರ್ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ತಂ
ಪುತ್ರಪೂತ್ರಿಕಮ್⁴
18. ಬ್ರಹ್ಮಸ್ತೇನತು ಯಚ್ಚದ್ರಂಪ್ರಚ್ಛಾದಯತಿ⁵ಮಿಚ್ಯತಿ ತಚ್ಚದ್ರಂ ಶತಧಾಧೂಕ್ತ್ವಾ⁶ ವಿನಾಶಮಧಿಗಚ್ಯತಿ
19. ಬ್ರಹ್ಮಸ್ತಂಪ್ರಣಯತ್ಪುಕ್ತಂ ಶರೀರಂದತಿಲಕ್ಷ್ಯಣ ಬಲೇನಾಕ್ರಮ್ಯಸೌಮಿತ್ರಿದಹತ್ಯಾ ಸಪ್ತಮಂ ಕುಲಮ್
20. ಅಶನಿಹತಮಗ್ನಿದಗ್ಧಂ ಚೋರಹರಂ ರಾಜದ್ವಾ ಪರಿಹುಪಿತಂ ಧವತಿಬಿಲ ಸಾವಶೇಷಂ

III-B-

21. ನಚದ್ರಾಹ್ಮಣಮನ್ಯು ತಾ⁷ ಹತಂ||೧ ಇತಿ ರಾಜ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು :||೧||೧

I-B-

೧. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ವಿಜಯೋಚ್ಚಿಕ್ಷಾಂ ಸ್ವಾಮಿ ಮಹಾಸೇನ ಮಾತುಗಣಾನುಡ್ವಯಾತಾ ಮಿಥಿಕಾನಾಮ್
ಮಾನವ್ಯಸ
೨. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಹೃತಸ್ವಾಢ್ಯಾಯ ಚರ್ಚಾಪಾರಾಣಾಮ್ ಆಶ್ರಿತ ಜನಾಂಭಾನಾಮ್
೩. ಕದಂಬಾಣಾಮ್ ಅಶ್ವಮೇಧಾವಶೃತಸ್ನಾನಪವಿತ್ರಿಕೃತಾನ್ವಯಾಣಾಮ್ ತ್ರಿವರ್ಗಸಂಪನ್ನಾ
೪. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ⁸ ||-ದುರ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾಡೈ ಪಣಿವರ್ತನಿ ||
೫. ಅಸಂದ್ವಿಪಯೇ ಕರಜ್ಜಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ | ಅಲವೂರಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ |

II-A-

೬. ಆನೆಗಲ್ಲಿಗ್ರಾಮೇ ದ್ವಿವರ್ತನಿ || ಸದತ್ತವಾನ್ವಿಧಿನಾ ವೈಶಾಖ ಪೌರ್ಣಮಾಸ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
೭. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರಸರ್ವಮ್ || ಆತ್ರೇಯಸ
೮. ಗೋತ್ರಾಯ ವಿಪಿತಕುಲೋದ್ರಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಥಲಿತ
೯. ವೃತ್ತಯೇ ಪರಮ ನಿಸ್ತಾರಾಗಾಯ ತ್ರಿಮಂತ್ರಕಸ್ವಾಮಿನೇ || ಯರ್ಪಾತಾ ಪಾಲಯಿತಾ ವಾ
೧೦. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ರೋತಿ ಯೋಪಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪಂಚ ಮಹಾಪಾತಕ

II-B-

೧೧. ಸಂಯುಕ್ತೋ ಭವತಿ || ಮಾನವೇಚಪ್ರೋಕ್ತಮ್ ||-
೧೨. ಬಹುಭಿರ್ವಸ್ತುಧಾಭುಕಾರಾಜಮಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
೧೩. ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೆತವಸುಂಧರಾ ಪಠಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಘ್ರಾಢಾಂ
ಜಾಯತೇಕ್ರಿಮಿಃ
೧೪. ಸ್ವನ್ಧಾತುಂ ಸುಮಹಚ್ಛಕಯಂ ದುಃಖಮನ್ಯಾರ್ಥಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಙ್ಗೇಯಾನುಪಾಲನಮ್
೧೫. ಅಙ್ಗಿರೈತ್ತಂ ತಿಭಿರ್ಭುಕ್ತಮ್ಸದ್ವಿಶ್ವ ಪರಿಪಾಲನಮ್ ಏತಾನಿಚ ನಿವರ್ತಂತೇ¹⁰
ಪೂರ್ವರಾಜಕೃತಾನಿಚ ||-

1 ಏತಾನಿನಿವರ್ತನ್ತೇ. 2 ಬ್ರಹ್ಮಸ್ತಂ. 3 ನವಿಷ್ಟಂ. 4 ಪುತ್ರಕಮ್. 5 ಪ್ರಚ್ಛಾದಯತುಮ್. 6 ಧೂಕ್ತ್ವಾ.
7 ಮನ್ಯುನಾ. 8 ಮಹಾರಾಜಃ. 9 ಕ್ರಿಮಿಃ. 10 ಏತಾನಿ ನ ನಿವರ್ತಂತೇ.

III-A—

१६. अन्यायेन कृताभूमिं अन्यायेनचहारता हरन्त्योहारयन्त्यश्च हनत्या
सप्तमं कुलम्
१७. ब्रह्मस्वेन ^१ विषं घोरं नविषै ^२ विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं
पुत्रपौत्रिकम्^३
१८. ब्रह्मस्वेनतु यच्छिद्रं प्रच्छादयति ^४ मिच्छति तच्छिद्रं शतधाभूक्ताविनाशमदिगच्छति ^५
१९. ब्रह्मस्वं प्रणयत्भुक्तं शरीरं दतिलक्ष्मण वलेनाक्रम्यसौमित्रि-हत्या सप्तमं कुलम्
२०. अशनिहतमग्निदग्धं चोरहरं राजदण्ड परिहृषितं भवतिखिल सावशेषं

III-B—

२१. नचब्राह्मणमन्युता ^६ हतं ॥ ल इति राज्याभिवृद्धिरस्तु ॥

Transliteration.

- I-b. 1. svasti jitam bhagavatā vijay-ōchchhriṅgyām Svāmi Mahāsēna mātṛi-gaṇā-
nudhyātābhishiktānām Mānavyasa-
2. gōtrāṇām Hāriti-putrāṇām pratikṛita-svādhyāya-charchchā-pārāṇām āśrita-
janāmbānām
3. Kadambānām Aśvamēdhāvabhṛita-snāna-pavitrikṛitānvayānām tri-vargga-
sampaṇnā
4. śrīmān Ravi-mahārājā ॥ Durmmāya-grāmē griha-vastunā sārddham
shaṇṇivarttanī ॥
5. Āsandi-vishayē Karaṇja-grāmē chaturttha-varttanī ॥ Aḷavūra grāmē chaturttha-
varttanī
II-a. 6. Ānegalli-grāmē dvi-varttanī ॥ sa dattavān vidhinā Vaiśākha Paurṇamāsyām
pratigrahē
7. sa dakṣhiṇam sōdakam asya pāṇau dadau prayatnāt parihāra sarvvam ॥
Ātrēyasa-
8. gōtrāya vidita kulōdgamanāya Vēda-pāragāya askhalita-
9. vṛittayē parama-nistāragāya Triyambaka-svāminē ॥ yarpātā pālayitā vā
10. sa puṇya-phalam avāpnōti yōpi harttā hārayitā vā sa pañcha-mahā pātaka
II-b. 11. saṃyuktō bhavati ॥ Mānavēcha prōktam ॥
12. bahubhir vasudhā bhuktā rājabis-Sagarādibhiḥ yasya yasya yathā bhūmi
tasya tasya tathā phalam
13. sva-dattām para-dattām bā yō harēta vasundharā shashṭhiṃ varsha
sahasrāṇi viśṭhāyām jāyatē krimi
14. svandātum sumahāch-chhakyam duḥkham anyārttha pālanam dānam vā
pālanam vēti dānā-chhrēyōnupālanam
15. adbhīr-ddattam tibhir-bhuktam sadbhiścha paripālanam ētānicha nivarttantē
pūrvva-rāja kṛitāni cha ॥

१ ब्रह्मस्वेन. २ न विषं. ३ पौत्रिकम्. ४ प्रच्छादयति. ५ भूत्वा. ६ मन्वुना.

- III-a. 16. anyāyēna kṛitā bhūmiṃ anyāyēna cha hāratā harantyō hārayantyaścha
hanatyā saptamaṃ kulam
17. brahmasvēna visham ghōraṃ na vishair-visham uchyatē visham ēkākinam
hanti brahmasvaṃ putra-pautrikam
18. Brahmasvēnatu yach-ohhidraṃ prachchhādayatimichchhati tach-chhidraṃ
śatadhā bhūktvā vināśam adhigachchhati
19. Brahmasvaṃ praṇayāt bhuktaṃ śarīraṃ dati Lakshmaṇa balēn-ākramya
Saumitri dahatyā saptamaṃ kulam
20. aśani-hataṃ agni-dagdhaṃ chōra-haraṃ rāja-daṇḍa- parihushitaṃ bhavati
khila sāvaśēshaṃ
III-b. 21. na cha brāhmaṇa manyunā hataṃ ॥ iti rājyābhivṛddir-astu

Translation.

Be it well. Success through the Divine. In the victorious city of Uchchhriṅgi of the Kadambas, purified by meditation on Svāmi Mahāsēna and the group of the Mothers, of the Mānavyasagōtra, sons of Hāriti, fully versed in the views they had adopted on the sacred writings, mothers of their dependents, of a lineage purified by the final ablutions of the horse-sacrifice, is the illustrious Ravimahārāja, possessed of the three objects of worldly existence (*trivarga*).

Six nivarttanas together with a house and necessities in the village Durmmāya, four nivarttanas in the village Karaṇja belonging to Āsandi vishaya, four nivarttanas in the village Alavūr (and) two nivarttanas in the village Ānegalli—(these) he granted with the usual rites, on the full-moon day of Vaiśākha, with money and water, free of all imposts, in the hands of Triyambakasvāmi of Ātrēyasagōtra, sprung from a well-known family, well versed in the Vēdas, of blameless conduct and perfectly free from worldly attachment (*paramanistāragāya*).

Whoso protects or causes to protect this (gift) gets the fruit of merit. Whoso resumes or causes to resume this (gift) is guilty of the five great sins. And it has been said by Manu—The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. He who takes away land given by oneself or by others is born in ordure for sixty thousand years. It is with great effort that one makes away a gift, and protecting another's charity is difficult. Between making a gift and maintaining one, maintaining is more meritorious than making a gift. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease. If land is obtained unrighteously or resumed unrighteously, it will slay the family to the seventh generation. The property of Brahmins is a terrible poison. For poison kills one man, while the property of a Brahmin kills children and grandchildren. If one desires to conceal the sin (*chhidraṃ*) of

(taking away) Brahman's property, that sin will develop a hundred-fold and the person will go to ruin. Oh! Lakshmaṇa, if one enjoys Brahman's property with desire (love), it will burn up his body; if it is occupied by force, it will burn up the family to the seventh generation. If something is struck by lightning, burnt by fire, stolen by thieves or confiscated by virtue of a royal punishment, some of it may yet survive. But nothing will survive of what is stricken by Brahman's anger.

Thus, may the kingdom prosper!

Note.

DESCRIPTION.

These plates were found in the possession of Ankaḷappaḷa Mahādēvappa resident of the village Kāṣipura in the Dāvangere Taluk. He stated that these plates were in his house for a long time. The plates are three in number measuring 7 inches in length and 2 inches in breadth. They are strung on a circular ring, 2 $\frac{1}{4}$ inches in diameter. Soldered to the ring is a seal which is almost circular, bearing the figure of a lion in high relief. The edges of the plates are slightly thickened. The second plate is somewhat thicker than the other two. The first plate has writing only on the back, while the other two plates have writing on both the sides. Five lines are written on each side of the plates except on the front side of the first plate which is blank and the back side of the last plate which has only one line of writing. Each line consists of about 28 letters. The plates are in a very well preserved state. The ring had not been cut at the time the plates were received.

CONNECTED RECORDS.

Out of a number of records relating to the early Kadambas, the following may be mentioned :—

- | | | |
|--|------|----------------------------|
| 1. Beṇṇūr copper plates of Kṛishṇa-varma II. | .... | E. C. V., Belur Taluk 245. |
| 2. Shimoga plates of Māndhātārāja | .... | M.A.R. 1911, p. 31-35. |
| 3. Hebbāṭa grant of Viṣṇuvarmma | .... | M.A.R. 1925, No. 118. |
| 4. Kōramaṅga plates of Ravivarimma | .... | M.A.R. 1933, No. 1. |
| 5. Nilambūr plates | .... | E. I., Vol. VIII, p. 146. |
| 6. Sirsi plates | .... | E. I., Vol. XVI, p. 245. |
| 7. Halsi plates | .... | I. A., Vol. VI, p. 25. |
| 8. Halsi plates of Harivarimma | .... | I. A., Vol. VI, p. 28. |

PALEOGRAPHY.

The record is engraved in the Early-Kannada characters. The letters are very well formed and clearly cut. Each letter is from $\frac{1}{4}$ to $\frac{1}{2}$ inch in height except the letters in the last line which are about $\frac{3}{4}$ inch in height. The characters resemble

to a great extent those of Ravivarma's other grants and the Shimoga plates belonging to Māndhātārāja. The test letters *ka*, *kha*, *ba*, *ja*, *ra* are all of about the 6th century A.D. to which period the record belongs. *ra* and *ka* have not completed the loop. Orthographical mistakes are few: *e.g.*, I-b, l. 4 has *mahārājā* for *mahārāja*; II-b, l. 5 has *tibhirbhuktam* for *tribhirbhuktam*, while III-b, l. 1 has *manyutā hatma* for *manyunā hatam*, which might have been the mistakes of the scribe.

LANGUAGE.

The language is Sanskrit throughout and in prose, except for the imprecatory and benedictive verses at the end which are in the ślōka metre. The orthographic errors occurring in the inscription are noted in the footnotes under the text.

CONTENTS.

The main purpose of the inscription is to record a grant by the Kadamba king Ravimahārāja to a Brahman named Triyambakasvāmi. The grant consisted of six nivarttanas, a house and domestic necessities in the village Durmmāya, four nivarttanas in the village Karañja in Āsandi vishaya, four nivarttanas in the village Alavūr and two nivarttanas in the village Ānegalli.

The record begins, like the usual Gaṅga grants, with the phrase 'jitam bhagavatā'. The other Kadamba grants which have a similar beginning are Bēlūr 245 (E. C. V) of Krishṇavarṇma II, Shimoga plates of Māndhāta Rāja (M.A.R. 1910, p. 31-35) and Hebbata grant of Viṣṇuvarṇma (M. A. R. 1925, No. 118). The grant was issued at the victorious city of Uchchhriṅgi. Two other kings of the Kadamba lineage, *viz.*, Māndhātārāja, Ravivarṇma's predecessor, and Harivarṇma, Ravivarṇma's son and successor, also have issued grants at the same place. Mr. Moraes is of the opinion that a branch of the Kadambas separated itself from the main line and began ruling the eastern portion of the Kadamba empire from Uchchaṅgi with Kumāravarṇma, father of Māndhātārāja as the founder*. But as Ravivarṇma and Harivarṇma, who belonged to the main line and ruled from Vaijayanti, have also issued grants like Māndhātārāja at Uchchaṅgi, it is possible to infer that Uchchaṅgi was the seat of a viceroyalty and that the Kadamba princes ruled a portion of the kingdom from there during their early days. The fact that Māndhātārāja himself ruled the kingdom from Vaijayanti in his later days confirms this inference.

The donor of the present grant is the Kadamba king Ravivarṇma. The Kadambas are described in the usual way as in other Kadamba grants as having been anointed after meditating on Svāmi Mahāsēna and the group of the Mothers, as belonging to the Mānavyasagōtra, as the sons of Hāriti, as fully versed in the critical study of their sacred writings, as the mothers of their dependents and as of a lineage purified by the

* Kadambakula, p. 36.

final ablutions of the horse sacrifice. But the king has been introduced in the record with neither any genealogy nor any titles. He is merely addressed as 'śrīmān Ravimahārāja'. The only epithet applied to him is *trivargga sampanna* (possessed of the three objects of worldly existence). Since Ravivarma's other records refer to him with a number of titles not mentioned here, it is probable that the grant might have been made in the early days of his reign. Regarding the date, only the name of the month Vaiśākha and the tithi Paurṇami are given. Neither the cyclic year is mentioned, nor the date computed in the Śaka era. Not even the regnal year of the king, as is usually found in the grants of that period, is given. Scholars like Jouveau Dubreuil and Moraes assign Ravivarma to the first half of the 6th century A.D. The present record may belong to about 500 A.D. The characters also appear to belong to the same period.

The lands granted are said to have been situated in the villages Durmmāya, Karañja in Āsandi Vishaya, Aḷavūr and Ānegalli. Durmmāya is probably the same as Dummi in the Hoḷalkere Taluk of the Chitaldrug District. The exact positions of the other villages are not known. Āsandi is a village in the Kaḍūr Taluk. Ravivarma has granted some lands near Āsandi in his 34th regnal year also (Kōra-manga plates : M. A. R. 1933, p. 109).

The donee is Triyambakasvāmi. He is greatly praised as sprung from a well-known family, as well versed in the Vēdas, as of blameless conduct and as perfectly free from worldly attachment. He appears to have been a Śaiva Brahman. This same Triyambakasvāmi has been granted some nivarttanās of land by Māndhātārāja also (see Shimoga plates : M. A. R. 1911, pp. 31-35).

Ravivarma has granted lands both to the Brahmans and the Jains. His Halsi Plates (I. A., Vol. VI, p. 25) refer to a grant made by him to a Jaina temple. In the present record he has granted lands to a Brahman.

Though a few orthographical errors exist, the record appears to be quite a genuine one.

HASSAN DISTRICT

BELUR TALUK

2

At the town of Bēlūr, on a pillar brought from the fort wall and now kept in the enclosure of the Kēśava temple.

ದೇವರಾಜ ಕೋಟೆಯ ಗೋಡೆಯಿಂದ ತಂದು ಕೇಶವ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಒಂದನೆಯ ಮುಖ—

1. ನಮಃ ಕೇಶವನಾಥಾಯ ನಯನಾನಂದ ಮೂರ್ತಯೇ ದೇವರಾಜರ

2. ನಿವಾಸಾಯ ಸತ್ಯಜ್ಞಾನಾಯ ವಿಷ್ಣವೇ || ನಮಸ್ತುಂ
3. ಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
4. ಕೃಷ್ಣಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
5. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ
6. ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷ | ೧೬೨೯
7. ನೆಯ ಸರ್ವಜಿತ್ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧೦
8. ಣ್ಣ ಶ್ರೀ ಮಚ್ಚೆಂನ ಕೇಶವಸ್ವಾಮಿಯವರ ಸನ್ನಿಧಿಯ
9. ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಪುರಾತನವಾಗಿದ್ದ ಸು
10. ರ ಹೊಂನಿ ಮಂಟ

ಎರಡನೆಯ ಮುಖ—

11. ಪದ ಅಂಕಣ
12. ಹದಿನೈದು ಯೇ ತಿಥಿಯಲ್ಲಿ ಶ್ರೀ ಮ
13. ದ್ರಾವಿಡಾನುಜಾಚಾರ್ಯರ ಪಾದಾರವಿಂದದಲ್ಲಿ ಸದಾ
14. ಪ್ರೀತಿಯುಳ್ಳ ಕಂಚಿ ತಿರುಮಲ ತಾತಾಚಾರ್ಯರಿ
15. ಗೆ ಶಿಷ್ಯನಾದ ಬೇಲೂರ ಕೋಮಟಿಗರ ಶಟ್ಟಿ ಮಿ
16. ಥುವ ಕ (ಕು)ಲ ಗೋತ್ರದ ಗಿದ್ದಲೂರಿ ಪಂಗಿಶಟ್ಟಿಗೆ ಪು
17. ತ್ರನು ವೆಂಕಟಪತಿ ಶಟ್ಟಿಗೆ ಪುತ್ರನಾದ ಊಳಗದ
18. ಭದ್ರಶಟ್ಟಿ ತಿಮ್ಮಪ್ಪನು ನವೀನವಾಗಿ ಮಾಡಿನಿ
19. ದ ಅಂಕಣ | ೩ ಊರಿಗೆ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ ಯೆಲ
20. ಟಿ ಹೊಳೆ ಸಮೀಪದಲ್ಲಿ ಪ್ರಾಕು ಅಂಗೀರನ ಸಂ
21. ವತ್ಸರದಲ್ಲಿ ನೂತನವಾಗಿ ಮಾಡಿದ ಮಂಟಪ ೧
22. ಕೈ ಅಂಕಣ ೨ ಯೇ ಮಂಟಪದಲ್ಲಿ ಸ್ವಾಮಿಯ
23. ಪರ ಉತ್ಸವ ಚರಪು ಮುಂತಾದ್ದ ಮಾಡುವ
24. ವಿವರ ಮೈಶಾಖ ಶು ೧೩ ದಿವನ ೧ ಆಶ್ವೀಜ
25. ಶು ೧೦ ದಿವನ ೧ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪಾ
26. . ವರ್ಷ ದಿವನ [೧] ಅಂತ್ರು ದಿವನ [೩ಕೈ]

ಮೂರನೆಯ ಮುಖ—

27. ಮಾಡುವ ಸೇವೆಗೆ ನನಗೆ ವಿಶ್ವಾರ್ಜಿತ
28. ವಾಗಿ ಬಂದ ತಗರೆ ನಾಡೊಳಗಣ ನಿ
29. ಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಮಾನ್ಯವಾಗಿದ್ದ
30. ಯೆರಡು ಬಂಡುಗ ಗದ್ದೆಯ ಫಲ
31. ವೆಂನು ಸ್ವಾಮಿಯವ [ರೆ] ಕೈಂಕರ್ಯದ
32. ಸೇವೆಗೆ ವೊಪ್ಪಿಸ್ತೆನು | ಸ್ವದತ್ತಾಂ ಪರ ದ
33. ತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವನುಂದರಾಂ |
34. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾ
35. ಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ
36. ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ |
37. ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದ
38. ತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ||

Transliteration.

First Face—

1. namaḥ Kēśava nāthāya nayanānamda mūrttayē Vēlāpura

2. nivāsāya satya-jñānāya Viṣṇavē ᳚ namas-tu-
3. ga-śiraś-chumbi chandra-chāmara-chāravē trailō-
4. kya nagarārambha mūla-stambhāya Śambhavē
5. svasti śrī Vijayābhyudaya
6. Śālivāhana Śaka varsha 1629
7. neya Sarvajit-samvatsarada Māgha śu 10
8. llu Śrīmach-Chemnakēśava svāmiyavara sannidhiya
9. dakṣiṇa bhāgadalli purātanavāgidda su-
10. rahomne maṁṭa-

Second Face—

11. pada amkaṇa
12. hadinaidu yī tithiyallu śrīma-
13. d Rāmānujāchāryara pādāravimdadalli sadā
14. prītiyuḷḷa Kaṁchi Tirumala Tātāchāryari-
15. ge śishyan āda Bēlūra Kōmaṭigara Śaṭṭi mi-
16. thuna ka(ku)la gōtrada Giddalūri Vemgiśaṭṭige pu-
17. tranu Vemkaṭapati śaṭṭige putranāda ūligada
18. Bhadra śaṭṭi Tiṁmappanu navīnavāgi māḍisi-
19. da amkaṇa 3 ūrige pūrva bhāgadalli Yela-
20. chi hoḷe samīpadalli prāku Āṇḡgīrasa sam-
21. vatsaradalli nūtanavāgi māḍida maṁṭapa-
22. kke amkaṇa 2 yī maṁṭapadalli svāmiya
23. para utsava cherapu muṁṭādda māḍuva
24. vivara Vaiśākha śu 13 divasa 1 Āśvīja
25. śu 10 divasa 1 Makara sāmkrāṁti pā-
26. rvaṭe divasa 1 amttu divasa [3 kke]

Third Face—

27. māḍuva sēvege nanage pitrārjita-
28. vāgi baṁḍa Tagare nāḍoḷagaṇa Ni-
29. ṭṭūra grāmadalli mānyavāgidda
30. yeraḍu khaṁḍuga gaddeya phala-
31. vaṁnu svāmiyava [ra] kaṁkaryada
32. sēvege voppistenu ᳚ sva-dattāṁ para-da-
33. ttāṁ vā yō harēti vasuṁdharāṁ ᳚
34. shashṭhir varsha sahasrāṇi viśṭhāyāṁ jā-
35. yatē krimiḥ ᳚ sva-dattā dviguṇaṁ
36. puṇyaṁ para-dattānu pālanam
37. para-dattāpahārēṇa sva-da-
38. taṁ nishphalaṁ bhavēt ᳚

Translation.

Lines 1—4.

Obeisance to Kēśavanātha, a figure happy to the eyes, dwelling at Velāpura, Vishṇu who is truth and knowledge. (Salutation to Śambhu.)

Lines 5—7.

Be it well. On the 10th of the bright half of Māgha in the year Sarvajit, the 1629th year of the victorious Śālivāhana era:

Lines 8—32.

(Along with) the fifteenth ankaṇa of the old Surahonne maṇṭapa to the south of the illustrious Chennakēśavasvāmi's presence (abode)—on this date—ūḷigada Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, son of Giddalūri Vengishatṭi of the Śeṭṭimithunakula-gōtra, belonging to the Kōmaṭigas of Bēlūr, disciple of Kanchi Tirumala Tātāchārya who has devotion for ever for the lotus feet of the illustrious Rāmānujāchārya, newly constructed three ankaṇas; two ankaṇas to the maṇṭapa newly constructed in the year Āngīrasa near the Yelachi river to the east of the town—the details of the god's procession and food offerings in this maṇṭapa: one day on the 13th of the bright half of Vaiśākha; one day on the 10th of the bright half of Āśvija; one day on the Makarasankrānti *pārvate* day—thus for the service done on [3] days, I have granted for the god's service the produce of two khaṇḍugas of wet land, rent free, in the village Niṭṭūr belonging to Tagare Nāḍ, which had come down to me as an ancestral property.

Lines 32—38.

[Usual imprecatory verses: Land given away by oneself or by others, etc.; and protecting others gifts is twice as meritorious, etc.]

Note.

This inscription records the construction of a portion of the Surahonne maṇṭapa to the south of the Chennakēśava temple at Bēlūr and another maṇṭapa near the Yelachi (Yagachi) river to the east of the same town of Bēlūr and the grant of two khaṇḍugas of wet land for conducting certain festivals of the god on certain days. The donor is ūḷigada Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, and grandson of Giddalūri Vengiṣeṭṭi. He is said to have been a disciple of Kanchi Tirumala Tātāchārya, a Srīvaishṇava guru. Tirumala Tātāchārya, however, is possibly a family name and may not be the name of a person. Tātāchārya from whom the family has derived its name was the guru of Kṛishṇadēvarāya.

The date of the record is 1629, Sarvajitu sam. Māgha ba. 10, corresponding to Thursday, 5th February 1708 A. D.

The Surahonne maṇṭapa is not existing at present; but the new maṇṭapa constructed near the Yegachi river still exists. Even the god's procession on the day mentioned in the inscription is said to be still conducted annually.

3

On a vīragal kept in the enclosure of the same Kēśava temple.
ಅದೇ ಕೇಶವದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

I ಪಟ್ಟಿ—

1. ಸವಧರದ ಫಲುಗುಣ ಸುಧ ಅಷ್ಟ
2. ರ ದಂದು ಬೆಲುಹೂರ ಜೈರಬೋವನ ಮಗ

II ಪಟ್ಟಿ—

3. ವರಾಣಿ ವಿರನಾರಸಿಂಗ ದೇವರಸರ ಮೇಲೆ ನಡದು
4. ಲಿ ಅ ಜೈಚ ಕುದುರೆಯ ತಿವಿದು ಬಿದ ದೋರಸಮು
5. ದ್ರುದಲಿ ಅ ಜೈಚನ ಹೆಂಡತಿ ಕರಬೋವನ ಮಗ

Note.

This vīragal, said to have been found in the fort wall while digging, is broken into two pieces. A few letters at either end of some of the lines are effaced and lost. The inscription records the death of a hero named Baicha who fell piercing the horse of some enemy that had led an attack against the Hoysala king Viranārasingadēva. Baicha appears to have been the son of Bairabōva. His wife was the daughter of a certain Karabōva.

A certain *va rāṇe* is mentioned in the record as having led an attack against Viranārasingadēva. He is perhaps Mahadēva rāṇe who is stated in several other records to have advanced against Narasimha III and to have been utterly defeated (E.C. IV, Ng. 39; V, Cn. 269, etc). If so, the record refers to the famous battle between Mahadēvarāṇe and Narasimha III. The date mentioned in the record is now partly lost and what is remaining, *viz.*, Phālguna śu 8, does not help us in determining the exact date. Since, however, the battle between Narasimha and Mahadēvarāṇe is known to have taken place in A. D. 1271, the present inscription may be assigned to about this date.

4

On a pillar brought from the north fort wall of the same place and now kept in the same enclosure.

ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ, ಕೋಟೆಯ ಉತ್ತರಭಾಗದಲ್ಲಿ ಸಿಕ್ಕಿದ ಕಂಬದಮೇಲೆ.

1. ರೂಪಾರಿಕಲಗ
2. ಹುಣಿಮೂನಿ

Note.

This short inscription on a pillar found in the same fort wall gives the name of a sculptor Haliga. The characters appear to belong to about the 14th or the 15th century. The meaning of the record is not clear. Probably Haliga might have made the pillar.

5

On a slab in the pavement of the platform outside the mahādvāra of the same Kēśava temple .

Grantha and Tamil characters.

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಹೊರಗೆ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ,
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1. ಲಾಶಿ ದೇವಲಾಶಿ ಕಲಿವಾಸರಾಃ
2. ಪ್ರತಿಸ್ಥಾಪಿತು

Transliteration.

1. sya dēvasya Kalivāsarāḥ
2. pratyatishṭhipatu ||

Note.

This is a fragmentary inscription written in Grantha and Tamil characters. This is the first Tamil inscription found so far at Bēlūr. The characters appear to belong to about the 13th century A.D.

The inscription records the installation of some god. The name of the god is lost. A number of images were installed in the prākāra of the Bēlūr Chennakēśava temple at various times and some god might have been installed in the enclosure of the temple during the reign of Sōmēśvara or Narasimha III.

6

At Bēlūr, on a stone set up in the backyard of Govindappa's house. (Top portion is broken).

Size 3'×2½'.

ದೇವಲಾಶಿನ್ದ್ರ ಗೋವಿಂದಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).
ಪ್ರಮಾಣ 3'×2½'.

1. ಯುತಂ ಜನೇಂದ್ರಪ್ರಗುಣ

2. ದ ದರ್ಪ ನಲೆ ಮಹೇ
3.
4. ನೆಯ್ದುವಂ ನೇಂ
5. ಪೂರ್ವಾಂಕಮ ನೇಜುವಂ ಮಾಣದ ಯ
6. ಮಹೀತಳಕತಿಮುದದಿ
7. ವಿಲೋಕ ಬುದ್ಧೋದ ಧಾಗ್ಯ
8. ನ್ತಂ ದಿವಿಜವಿಭವಮಂ ನನ್ನಮನಾವಿ ಬಮ್ಮಂ || ಪತಿಹಿತವೃತ್ತಿಯೊ
9. ಲವನಪ್ರತಿಮನೆನರ್ ದಿವಿಜಪದಮಂ ಮಹೀಪತಿಯೊಡನೆ
10. ಕೂಡಿ ಪೊಕ್ಕಂ ಚತುರಂ ಮಾನಾವಿ ಬಮ್ಮನ ಅನೆಗಲ್ ಭೂಮಿ
11. ಯ ಮುನ್ನಾಲ್ದಂಗಂ ನಲೆ ರಾಕ್ಷಿಯಂ ಮಾಧ್ಯದೇನೆನ್ನಾಲ್ದನೊಡನೆ ನಗ್ಗಮ
12. ನಾಲ್ದ ಯ್ಯನ್ನು ಬಮ್ಮಂ

Transliteration.

1. yutam Jinēmdra-praguṇi
2. da darpa sale mahē-
3.
4. neydivam nēṇ
5. Pūrvāṅkaman ēruvam māṇada ya
6. mahīṭaḷakati mudadi
7. vilōka budha bōdha bhāgya
8. ntam divija-vibhavamam sanda Māsāvi Barmmaṇ || pati-hita-vṛittiyo-
9. livan apratiman enal divija padamam mahīpatiyodaṇe
10. kūḍi pokkam chaturam Māsāvi Barminana ā negaḷda bhūmi-
11. ya munnāḷdamgam sale lākshiyam mādhya dēṇemṭāldanodaṇe
saggama-
12. n āḷda yyandu Barmmaṇ

Note.

The top portion of the inscription is broken and lost. The letters are not deeply carved and are difficult to decipher. A number of letters are worn out and lost. The inscription appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord. This custom was common during the time of the Hoysaḷas. The name of the ruler is lost. The characters appear to belong to about the 11th century A.D. Māsāvi Barma who is highly extolled in the record appears to have been a Jaina by faith since the inscription begins with the praise of some Jina. One Mahāsāmanta Barmmayya is mentioned in E. C. VI, Kd 21. But he was a Śaiva.

7

At Sahavāsihalli, Mādihalli hobli, on a viṛagal lying in front of Vaḍḍamanṭapa, (broken into two pieces).

Size 4' × 2'.

ಪಾದಿಕೆಡ್ಲೆ ಹೋಬಳಿ ಸಕಪಾನಿಕೆಡ್ಲೆಯಲ್ಲಿ ವತ್ಸಪುಂಜಸದ ಮುಂದೆ ಎರಡು ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
2. ಕೊಂಗು ನಂಗಲೆ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಗಲು
3. ಗೊಂಡ ಭುಜಬಳಿ ವಿರಗಂಗ ಪ್ರತಾಪಹೊಯಸಣ ನಾರಸಿಂ
4. ಹ ದೇವರು ದೋರನಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸು

II ಪಟ್ಟಿ (ಎಡಭಾಗ ಹೋಗಿದೆ)—

5. ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿ
6. ತ್ವರದ ಮಾರ್ಗಗೌಶಿರ ಬಹುಳ ಏ
7. ದು ಅಂಡಲೆಯ
8. ಕಾದಿ ತುಳುವಂ ಮಗುಚ್ಚಿ
9. ಅಂಡೆಯನಾಯಕ ಸುರಲೋಕ

III ಪಟ್ಟಿ—

10. ಯಂನ ಕಲ್ಲನೆ

Transliteration.

I Band—

1. svasti śrīman mahāmaṇḍalēśvaraṃ Tribhuvanamalla Talakāḍu
2. Koṅgu-Naṅgale-Noṇambavāḍi-Banavase-Hānugalu-
3. goṇḍa bhuja-baḷa-Vira-Gaṅga pratāpa-Hoyisaṇa Nārasim-
4. ha dēvaru Dōrasamudrada neleviḍinalu su-

II Band—(left portion is broken and lost)—

5. dadim prithvī-rājyaṃ geyyuttami-
6. tsarada Mārggaśira bahula ē-
7. du Āṇḍaleya
8. kādi turuvam magurchchi . . . la . .
9. Aṇcheya nāyaka suralōka

III Band—

10. yaṇṇa kalla ne

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Koṅgu, Naṅgale, Noṇambavāḍi, Banavase and Hānugal, Bhujabala-Vira-Gaṅga-pratāpa-Hoyasa Nārasimha dēva was ruling the kingdom of the Earth at the capital of Dōrasamudra in [peace and wisdom].

On the eleventh day of the dark half of Mārggaśira in the year at Āṇḍale having fought and successfully returned the cows,

Ancheya Nāyaka [went to] the region of the gods yanna erected the stone.

Note.

This *viragal** records the death of Ancheya Nāyaka while fighting in a cattle raid during the reign of Narasimha, the Hoysaḷa king. The titles applied to the king are: the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Kongu, Nangali, Nonambavāḍi, Banavāse and Hānugal and Bhujabala-Viraganga Pratāpa Hoysaḷa. These titles are applied only to the early Hoysaḷa rulers, *i.e.*, to Vishṇuvarddhana, Narasimha I and Viraballāḷa II. So it is probable that the Narasimha mentioned in the inscription is Narasimha I. The date originally given in the record is now lost except for the month Mārggaśīra and the tithi *ekādaśi* in the dark half. It is therefore not possible to know the date definitely. The record may be assigned to about the middle of the 12th century A.D.

8

At the same village, on a *viragal* set up in front of the *Īśvara* temple.

Size 3' × 2'.

ಅದೇ ಸಹವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವಿರಬಲ್ಲಾಳದೇವರಸರ
2. ಮನೆಯ ಪ್ರಧಾನ ಬೀರೆಯದಂಣಾಯಕ

II ಪಟ್ಟಿ—

3. ರ ಬಲುಮನುಷ್ಯ ಚಿನ್ನೆಯ ನಾಯಕನು ಬರ
4. ಸಂವತ್ಸರದ ಮಾಘ ಶುದ್ಧ ಸಪ್ತಮಿ [ಅ]ದಿ ವಾರದ
5. . . . ಮಲಪನ ಕೂಡೆ ಕಾದಿ

Transliteration.

I Band—

1. svasti śrīmat-pratāpa Hoysaṇa śrī Vira-Ballāḷa dēvarasara
2. maneya pradhāna Bīreya daṇṇāyaka-

II Band—

3. ra balumanushya Chiṇṇeya Nāyakanu Khara-
4. saṃvatsarada Māgha śudha saptami [Ā] divāraḍa
5. Malapana kūḍe kādi

* Information regarding the existence of this *viragal* and about a dozen more unread records in the Māḍihallī hobli was kindly given to the Archaeological Office by Mrs. M. R. Lakshamma, M.A.

Translation.

Be it well. Chiṇṇeya Nāyaka, warrior of Bīreya daṇṇāyaka, home minister of the illustrious pratāpa Hoysaṇa śrī Vira-Ballāla dēva—on Sunday the seventh day of the bright half of Māgha in the year Khara—having fought with Malapa [died].

Note.

This viragal records the death of a hero, Chiṇṇeya nāyaka, who was a warrior under Bīreya daṇḍanāyaka, while fighting with Malapa. Bīreya daṇḍanāyaka is said to have been the home minister of Viraballāla. He is referred to in a number of inscriptions (E. C. V. Arasikere 8, 9, 10, 12, 13, etc.) as a minister under Narasimha III. He appears to have continued in the office during the early days of Ballāla III also.

The record is not dated in the śaka era. The details of the date given, viz., Khara sam. Māgha śu saptamī Ādivāra correspond to Sunday the 27th February 1292 A. D. during the reign of Ballāla III.

9

On a second viragal at the same place.

Size 4' × 2'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎರಡನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ರಾಜಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕಪ್ರತಪಚಕ್ರವರ್ತಿ ಹೊ
2. ವಿಸರ್ ಶ್ರೀವೀರನಾರಸಿಂಗ ದೇವರಸರು ದೋರಸಂಮುದ್ರ
3. ದೊಳು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯವುತ್ರಿರು ನಾಡ
4. ಸಿಂಗ ಪನಾಯಕ ನಾಯಕನ
5. ಸಂಮೇತ ಕಾದಿ ದೇವರೋಕಕೆ ಸಂದನು ಮಗಂ
 ಇಮ
 ಹಾ
 ಶ್ರೀ ಶ್ರೀ
 ಶ್ರೀ

Transliteration.

I Band—(Completely worn out)

II Band—

1. rāja-pratiṣṭha-chāryya nissamka-pratapa-chakravartti Ho-
2. viśaṇa śrī Vira-Nārasimha dēvarasaru Dōrasammudra-

3. doḷu sukaḍim rājyaṃ geyivuttiralu . . nāḍa . .
4. . . Singapanāyaka nāyakana
5. saṃmēta kādi dēva-lōkake saṃdanu magam-
 ḷa ma-
 hā
 śrī śrī
 śrī

Note.

This record on a vīraḡal set up to the right of the same Īśvara temple at Saha-vāsihaḷḷi, is covered with thick soot. The first band has completely worn out so that a complete reading could not be taken. The inscription records that while rāja-pratiṣṭhāchārya, nissanka-pratāpa-chakravartti Hoysaḷa śrī Viranārasīṅga-dēvarasa was ruling the kingdom at Dōrasamudra, Singapa nāyaka, having fought with some Nāyaka (name is lost) died.

Viranārasīṅga dēva mentioned in the record appears to be Narasimha III, the Hoysaḷa ruler. The record is not dated. Paleographically it belongs to about the end of the 13th century A.D. like the previous record.

10

At the same village Sahavāsihaḷḷi, on a stone lying in a field of Hanumantē-gauḍa (early Kannaḍa characters).

Size 3'×2½'.

ಸಹವಾಸಿ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಹನುಮಂತೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 3'×2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಪುರುಷಾ ಮಾ
2. ಹಾರಜರ ಪ್ರಿತುವಿರಾಜ್ಯಂ
3. ಗೆಯೆ ಲೋಕಗಾಲ್ಲರ ಪೊಸ
4. ಪುರಂ ಬ್ರಹ್ಮದಂ ಕೊಟ್ಟ ದೇವರ್ಗೆ ಮುಗಾ
5. ಣ್ಣುಗಾ ಬೆದೆನೆ ಮಣ್ಣೊಟ್ಟೊ
6. ದು ಇದಾನಟೋನ
7. ಪಳ್ಳುಮಾಹ ಪಾತಕಾನಕ್ಕು

Transliteration.

1. svastī śrī Śrīpurushā mā-
2. hārajar prituvi-rājyaṃ
3. geye Lōkagāḷḷar Posa-
4. vuraṃ Brammadem koṭṭu dēvarge mugā-

5. ṇḍugā bedene maṇ kotto-
6. du idān alidōn
7. pañcha-māha-pātakān akku

Translation.

Be it well. While the illustrious Śrīpurusha mahārāja was ruling the kingdom of the earth, Lōkagālḷa having granted Posavūr as brahmādēya, granted to the god lands of the sowing capacity of three khaṇḍugas. Whosoever destroys this is guilty of the five great sins.

Note.

The record belongs to the reign of the Gaṅga king Śrīpurusha and registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god. The donor is Lokagālḷa. He might have been an officer under Śrīpurusha. His name does not appear in any of the inscriptions so far found and he may not be identical with Lōkāditya, a subordinate of Śrīpurusha, who was governing from Kadambūr (E. C. Vol. X, Kl. 7, 8 and 11). The village Posavūr might be the same as Hosahallī which is about five miles from Sahavāsīhallī, where the inscription was found.

The record is not dated. But as we know that Śrīpurusha was ruling the Gaṅga kingdom from about 726 to about 788 A.D., the record may belong to about the middle of the 8th century A.D. The paleography also confirms this date.

Early Gaṅga inscriptions are rarely found in the Bēlūr Taluk. The present record helps us in knowing the extension of Śrīpurusha's kingdom as far as this taluk.

11

At Paṇḍitanahallī of the same Mādihallī hobli, on a stone lying near the well.

Size 3½'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಪಂಡಿತನಹಳ್ಳಿಯಲ್ಲಿ ಬಾವಿಕಟ್ಟೆಯ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½×2'.

(ಮೇಲ್ಕಾಣೆ ಒಡೆದುಕೊಂಡಿದೆ).

1. ಇನ್ನ ಮಗಂ ಏ[?]ಚ್ಚಿ ಗವುಣ್ಣಂ
2. ಬೀಜಾ . . . ನಿಯಂಕ
3. ಪ್ಪಿನಿ ಮಹಾದೇವರಂ ಪ್ರದ್ವಿ
4. ಪ್ಪಿನಿ ಮೂಗಂಡುಗೆ ಗರ್ವೆಯಂ
5. ಒಮ್ಮತ್ತರ್ ಬೆದ್ದರೆಯಂ ರು

6. ದ್ರಶಿವಗ್ಗೇ ಬಿಟ್ಟು || ಯರಕೆ
7. ಲದ ಕಾವಣ್ಣಂ || ವಿನಯಾದಿತ್ಯ ಪೊ
8. ಯ್ಸಳರಾಜ್ಯಗೆಯುತ್ತಮಿರ
9. ರಾಚಂದ್ರಾ ಕೃಬರಂ
10. ಎಗವುಣ್ಣನ ಅಕ್ಕಸಾಲೆ
11. ಕೇತಂ ||
12. ಸ್ವದತ್ತಂ ಪರತ್ವಂ ವಾಂ ಯೋ ಹರೇತಿ ವ
13. ಸುಂದರ ಸಪ್ತಿ ವರಿಷ ಸಶ್ತಾಣ ವಿಷ್ಣು
14. ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration.

1. ṇḍana magam E [?cha] gavuṇḍam
2. bijā siyam ka-
3. shṭisi Mahādēvaram pradri -
4. shṭisi mūgamduga garḍḍeyam
5. or-mmattar beddaleyam Ru-
6. draśivargge biṭṭa || . . yara Ke -
7. lada Kāvanna || Vinayāditya Po -
8. ysala rājyam geyyuttamvira -
9. lāchamdrākra baram
10. Egāvuṇḍana akkasāle
11. Kētam ||
12. sva-dattam paratvam vām yō harēti va -
13. sundara sashṭi varisha saśrāṇi viṣṭā -
14. yām jāyatē krimi ||

Translation.

While Vinayāditya Poysala was ruling E[?cha] gavuṇḍa son of having caused the building [of the temple] and the installation of the god Mahādēva, granted to Rudraśiva, to last as long as the moon and sun endure, three khaṇḍugas of wet land and one *mattar* of dry land, Kelada Kāvanna [? being the witness], E-gāvuṇḍa's goldsmith Kēta [engraved the inscription.

Whoso takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This inscription was found at Paṇḍitanahalli which is about 6 miles to the south of Halebīḍ. The place is very near Dōrasamudra, the Hoysala capital. As

the top portion of the stone is broken and lost the inscription is incomplete. It records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E[?cha] gāvūṇḍa during the reign of the Hoysaḷa King Vinayāditya.

The characters belong to about the 11th century A. D. and resemble to a great extent the later Chālukya type. They have not yet taken the round and beautiful Hoysaḷa shape.

Rudraśiva of the record appears to have been a Kālāmukha priest. These Kālāmukhas were very powerful during the rule of the Chālukyas and had their seat at Belgāvi. They extended their power over the Hoysaḷa country also.

Though no date is given, the record may belong to about the middle of the 11th century A. D. It refers to the reign of the Hoysaḷa King Vinayāditya. Since he is introduced to us without any royal title, we do not know whether he was Vinayāditya I or Vinayāditya II.

For detailed information regarding the two Vinayādityas, see M. A. R. 1916 pp. 50-51.

12

At the same village Paṇḍitanahalli, on a slab built into the left wall of the cell in the Chaudēśvari temple.

ಅದೇ ಪಂಡಿತನ ಕಣ್ಣಯಲ್ಲ ಚಾಡೇಶ್ವರಿ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯಲ್ಲ ಎಡಗಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'×1'.

1. ಪಯುಸನ ದೀರಗಲು ಮಂಗಳಮಹಾ . . .

Note.

This single-lined inscription is engraved on a vīragal, which is built into the left wall of the Chaudēśvari temple. Both the right and the left sides of the inscription are lost, since the vīragal stone is cut and adjusted into the wall. As it is, it records the setting up of a vīragal on the death of a hero, . . payusa, whose name is partly lost. Neither the king nor the date is mentioned. The characters appear to belong to about the 13th century A. D.

13

At the village Aribehalli, same hobli; on a stone lying at the entrance to the old village site.

Size 3'×1'.

ಅದೇ ಹೋಬಳಿ ಅರಿವಹಳ್ಳಿ ಹಳ್ಳಿ ಊರಿನ ಊರು ಬಾಗಿಲನ್ನಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ೦ ಸಾಧಾರಣ ಸಂವತ್ಸ
2. ೦ ರದ ಫಾಲ್ಗು ಬ ೮ ಮ
3. ೦ ವಾರದಂದು ಪುಷ್ಪಗಿ
4. ೦ ರಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ
5. ೦ ದೇವರಿಗೆ ಉಡೆಯ
6. ೦ ಬಸವಣ್ಣ ನಾಯ್ಕ
7. ೦ ರು ಹರಿಬಹಳಿಯ
8. ೦ ಸಮರ್ಪಿಸ್ತಾರು
9. ೦
10. ೦

Transliteration.

1. 0 Sādhāraṇa samvatsa-
2. 0 rada Phālgū ba 8 Ma
3. 0 vāradamdu Pushpagi-
4. 0 riya Mallikārjuna
5. 0 dēvarimge Uḍeya
6. 0 Basavaṇṇa nāyaka-
7. 0 ru Haribahaḷiya
8. 0 samarpistāru
9. 0
10. 0

Translation.

On Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa, Uḍeya Basavaṇṇa Nāyaka granted Haribahaḷi to the god Mallikārjuna of Pushpagiri.

Note.

This inscription records the grant of the village Haribahaḷi to the god Mallikārjuna of Pushpagiri by Uḍeya Basavaṇṇa Nāyaka. The details of the date are Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa. No Śaka year is given. The characters appear to belong to about the 16th century. A certain Basava Nāyaka is referred to in another inscription at the same place (E. C. V. Bēlūr 183). He appears to be identical with the Uḍeya Basavaṇṇanāyaka of the present record. The date of the inscription Bēlūr No. 183, is Ś. 1470 Kīlaka. If Uḍeya Basavaṇṇa Nāyaka is the same as Basava Nāyaka of Bl. 183, the date of the present inscription would correspond to 28th February 1551 'A. D., a Saturday, but not Tuesday as mentioned in the record.

At Handarahāṇu of the same Mādihallī hobli on a stone kept in the Chennakēśava temple.

Size 4' × 1½'.

ಅದೇ ಹೋಬಳಿ ಹಂದರಹಾಳಿನಲ್ಲಿ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'.

ಮುಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಹೊ
2. ಯಿಸಣ ಚಕ್ರವರ್ತಿ ಬಲ್ಲಾ
3. ಳ ದೇವರರು ಸುಖರಾಜ್ಯಂ
4. ಮಾಡುತ್ತಿದ್ದಲ್ಲಿ ಕಾಲಾಯು
5. ಕ್ತ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ನು
6. ದ್ದ ೭ ಚೈತ್ರದಂದು ಹಂದಲ
7. ಹಾಳ ಮದುರಯ್ಯನ ಮ
8. ಗ ಚಕ್ಕಗುಮ್ಮಂಣ್ಣನು ತಂ
9. ಮ್ಪಣ್ಣ ಗುಮ್ಮಂಣ್ಣನ ಹೆ
10. ಸರಲಿ ಪುರವಾಗ್ಗವಾಗಿ ಸಂ
11. ಭುದೇವರ ಮುಂದೆ ಆಯ್ತು
12. ಮನೆಯ ಕೊಟ್ಟು ಆಯ್ತು
13. ಸಲಕೆ ಗದ್ದೆಯನು ಅಡಪ
14. ಳ ದೆದ್ದಲನು ಕೊಟ್ಟು ಆ ಕ್ಷೇತ್ರಕೆ
15. ಆ ಮನೆಗೆ ಸೇಸೆ ನಿದ್ವಾಯ ಆ
16. ಳು ಅಂನಾಯ ಏನು ಬಂ
17. ದಡೆಯು ಆ ಊರ ಸಮ
18. ಸ್ತ ಪ್ರಜೆ ಗೌಡುಗಳು .

ಹಿಂಭಾಗ—

19. . . ತೆಟುವರು ಯಿ ಧರ್ಮ
20. ವ ಕೆಡ್ವಿದವ ನಾಯಕ ನರ
21. ಕದಲಿ ಬೀಳುವನು ಯೀ ಲೋ
22. ಕ ಮಾತ್ಸ್ಯರೋಕಕ್ಕೆ ದೂರ
23. ಅವನ ಕೊಂದವನೆ ವೀರ

Transliteration.

Front—

1. svasti śrīmatu Ho-
2. yisaṇa chakravartti Ballā-
3. ḷa dēvarasaru sukha-rājyaṃ
4. māḍuttiddalli Kālāyu-
5. kta saṃvatsarada Kārttika su-

6. dda 7 Brespadamdu Hamdala-
7. bāḷa Madurayyana ma-
8. ga Chikkagummanmanu tam-
9. mmanṇa Gummanmanṇa he-
10. sarali puravārggavāgi Saṃ-
11. bhu dēvaramunde aydu
12. maneya koṭṭu aydu
13. salake gaddeyanu aḍapa-
14. ḷa bedḍalanu koṭṭu ā kshētrake
15. ā manege sēse siddhāya a-
16. ḷu amnyāya ēnu baṃ-
17. daḍeyu ā ūra sama-
18. sta praje-gauḍugaḷu

Back—

19. . . . teruvaru yi dharmma-
20. va keḍsidava nāyaka nara-
21. kadali biḷuvanu yi lō-
22. ka mārtya lōkakke dūra
23. avana koṃḍavane vīra

Translation.

Be it well. While the illustrious Hoysana chakravartti Ballāḷadēva was ruling the kingdom in happiness, on Thursday the 7th of the bright half of Kārttika in the year Kālayukta, Chikkagummanṇa, son of Madurayya of Handalahāḷu, granted in the name of his elder brother Gummanṇa, as *puravārgga*, five houses, five *salake* of wet land, half a *paḷa* of dry land before the god Śambhu. Whatever is levied upon that land or on those houses, (like) *sēse*, *siddhāya*, *aḷu*, or *anyāya*, the inhabitants and the headman of that village will pay. He who destroys this charity falls into the chief hell (nāyaka naraka); he is far from this world and the world of mortals; whosoever kills him is a hero.

Note.

This inscription stone was once set up in front of the Iṣvara temple now in ruins. At present it is in the Chennakēśava temple. It records the grant of five houses and some lands to the god Śambhu by Chikkagummanṇa, son of Handalahāḷa Madhurayya, who might have been a private person. The grant was made in the name of Gummanṇa, elder brother of Chikkagummanṇa. Perhaps on the death of Gummanṇa the grant was made in his memory. The houses are said to

have been granted as *puravargga*, presumably, to the temple servants for service to the god Śambhudēva.

Whether the Ballāḍādeva mentioned in the record is Ballāḍa II or Ballāḍa III, cannot be determined. The Śaka year is not given in the record and the cyclic year Kālayukti appears during the reigns of both the Ballāḍas. Since the characters appear to belong to about the 14th century A.D., the date may be taken as being equivalent to 1st November 1318 A.D. and as falling during the reign of Ballāḍa III. But the week day would be Wednesday in this case and not Thursday as mentioned in the record.

15

At Gorūr of the same Mādihaḷli hobli, on a nishidhikal set up in front of the Chennakēśavasvāmi temple.

Size 6'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಗೊರೂರಿನಲ್ಲಿ ಚನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ನಿಷಿದ್ಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×2'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀಮತು ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾದ್ಯಾದಿವೋಘ ರಾಂಭನಂ ಜೀಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ವತಾಸನಂ ಜಿನತಾಸನಂ
2. ಮೇಲೆನಿಸಿಪ್ಪುದೀಮರೆಗೆ ಧಾತ್ರಿಯೊಳಂ ಕಿಸುವಳಿಯನ್ನದ ಪಾಳಿನಿ ನಂತತಂ ಸುಖದಿನಿಸ್ಪಿನೆ ಗಂ ಸಿರಿ
3. ಪುಟ್ಟ ಪುಟ್ಟದಂ ಹೆರಿಯದಾಸೆವೆಗ್ಗಡೆಗವಾತನ ಪಲಥೆ ನಿಜಕಡ್ಡೆಗಂ ಲೀರೆಯೊಳೆಂದೆ ಬಣ್ಣಪುದು ಪೆ
4. ಗ್ಗಡೆ ಸತ್ಯಮನಂ ಜಗಜ್ಜನಂ|| ಸ್ಥಿರನೇ ಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದಧಿಕ ಗಂಭೀರನೆ ಬಾಪ್ಪಸಾಗರದಿಂದ ಗ್ಗಳದ
5. ನ್ತು ದಾನಿಯೇ ಸುರೋರ್ವೀಜಕೆ ಮಾಜಿಣ್ಣಳಂ ಸುರರಾಜಂಗೆಜೆಯೆನ್ನೆ ಕೀರ್ತಿಪುದು ಕೈಕೊಂಡ ಕ್ಕುಂ ಸನ್ನತಂ
6. ಧರೆಯೆಲ್ಲಂ ಸಲೆಸತ್ಯವೆಗ್ಗಡೆಯೊಳಿದಾಯ್ಕಮಂ ನಾಯ್ಕಮಂ|| ಕೊಟ್ಟಪೆನೆಂದೊಡೀಶ್ವರನ ಕೊಟ್ಟಬರ

II ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕ ಎದ್ದಿದೆ)—

7. ಸರಣೆಂದು ಬಂದರಂ ನೆಟ್ಟನೆ ಡೆವಜ್ಜಿ ಪೂಣ್ಣ ಕೋಡಿಟ್ಟ ವಿರೋ . .
8. ತಪುವನೆನ್ನೊಡೆ ತಾನೆ ಕೃತಾನ್ತ ಯ ಹೆಗ್ಗಡೆ
9. ಆತನ ಮಾವಂ ಸಕಳ ಮಹೀ ಜವಳಿ ವೆನಿನೆಗೆಳ್ಳಂ ಭೂತಳ
10. ದೊಳಗೆಸೆಯ ಕಟ್ಟವೆಗ್ಗಡೆಯ ಣ್ಣ ಯಬಿಣ್ಣ
11. ನಾಡೆಕೇಸರಿಯ ಪೊಡಪ್ಪ ಮನೋ ಯನಿ
12. ನಿರ್ದೋವೀರನೊಳದೆಂದು ಕರಂ ನಲ ತರಿಪುದು ಕ ಳೆಪಲರುಂ ನಿರನ್ನರಂ

III ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕ ಎದ್ದಿದೆ)—

13. ಎನೆನೆಗೆಳ್ಳ ಕಟ್ಟವೆಗ್ಗಡೆಗನುಪಮ ಕುಲ ಗೆ ಧೋರೆ
14. ಯಳು ವಿನುತ ತಂಬಗೆ

15. ರೆನಿಪ್ಪರು ಮಣಯ
16. ನ್ನವರಿವ್ವರಿತನಯಂ ಸನ್ಮತ ಜನ
17. ಯಲಖಳ ಭೂಮಂಡಳದೆ ಪ್ಯಾತಂಗೆ ಸರೆ ನೆಗೆಳ್ಳ ಗಂಗೆಗಂ ಗಾರಿಗಂ ಪೆಂಪು
18. ನೋ ದೊರೆಯನಿಪ್ಪರ್ಥತಳದೊಳು ಯಂ ಗತ್ಯಂ
ತಂಬರಿ
19. ಯ ಸಮರ ಸಮಯದೊಳ ವಸ ಮನವೊಲತರ
. ಆ ವಿಧುವಿನ
20. ಕುಲವಧು ತಾ ಭೂವಿನುತ ಶ್ರೀಗೆ ನೆರೆಯನಿಪ್ಪ ಗನೆಯಪ್ಪಲರುಂ
. ಪೆಣ್ಣತಿಗೆಣೆಗೆ ವಪ್ಪರೆ
21. ಯೊಳು || ಆತನ ಕಿಷುಯಪೆಣ್ಣತಿ ರತಿಯಂ ಪೊಲ್ಲಳು ತೂವಿಪತಿಚರಿ ಯೊಳತಿಯದ್ದೆ
22. ಪೊಲ್ಲಳನಿಧಿತತಯತೋವಲ್ಲರಿಯ ಮತಿಹಿನರದೇನು ಬಣ್ಣಪದ್ವಾಚವೆಯ || ಅವರಿ
ವ್ವರಗು
23. [ರು]ಗಳವರ್ಧ್ವವನ ಜನಾರಾಧ್ಯರಖಳಗುಣಗಣ ನಿಳಯಕ್ಕಡಿ ವರನಯ
ಕೀರ್ತಿ
24. ದೇವನಿದ್ದಾನೆತ್ತರು || ಆ ಮಹಾನುಭಾವನದ್ವಾಂಗಿಯರವಸಾನ ಕಾಲದೊಳು || ದೋರಿಸುತ ಜನ
ಪದಮಂ ದಾ
25. ವ ನಿದ್ದಪದಮನಕ್ಷಯಪದಮಂ ವಿನುತಂ ಮುನಿಪದಮಂ ಬಾಚವೆ ಪೆಗ್ಗಡಿತಿಯಸ್ಸು
ರಗತಿಯಂ
26. ಪರಮ ಜಿನೇಸ್ವರ ಪದಪಂಕರುಹಮನಾನಂದದಿ ನೆನೆಯುತಾಗಳು ಪಿರಿದೊಂದು ಭಕ್ತಿಯಂ
27. ತಿಯಂ ಬಾಚಿಯಕ್ಕನೆಯ್ದಿದಳಾಗಳು || ಅವರ ಪರೋಕ್ಷದೊಳಾದಂ ಸವಿನಯದಿ ಕೆಳ .
28. ಯನ್ನೀ ಕಲ್ಲ ಭುವನೆ ಜನವಹಿಯೆ ನಿಜುನಿಡಳವಿಚಳಮಪ್ಪನ್ನು ಚಂದ್ರತಾರಂಬರಂ ||

Transliteration.

I Band—

1. O śrīmatu parama-gaṃbhīra syādvāḍāṃōgha-lāṃohhanam jiyā-traiḷōkya-
nāthasya śāsanam Jina-śāsanam
2. O mēlenisirppudī malege dhātriyolaṃ Kisuvaḷḷiy-antada Pāḷisi samtatam
sukhadin irppinegam siri
3. puṭṭe puṭṭidaṃ Heriya-Bāseveggaḍegav-ātana valabhe Nijikabbegam
lileyol emde baṇṇipudu pe-
4. rggaḍe Satyamanam jagaḷḷanam[§] sthiranē bāpp-amarādriyind-adhika gaṃbhī-
ranē bāppu sāgaraḍind aggaḷada-
5. ntu dāniyē surōrvvījake māraṇḍalaṃ sura-rājamg-eṇeyēnde kirttipudu
kaikomḍ akkarim santatam
6. dhareyellaṃ sale Satyaverggaḍeyol audāryamaṃ sauryyamaṃ[§] koṭṭapene-
mdod-Īśvarana koṭṭa bara

II Band (effaced in the middle)—

7. saranemdu baṇḍaram neṭṭane de vajri pūṇdu
kōḍiṭṭa virō
8. tarivan endode tāne Kṛitānta yi perggade
.

9. ātana māvam sakala mahī javaḷli venisi negaḷ-
vam bhūtaḷa
10. doḷageseye Kachchaverggaḍeya ṇpu ya biṇṇu
11. nāḍe kēsariya poḍarppu manō yaṇi
12. sirdda viranoḷ adeṇḍu karaṇ nali taripudu ka
le palaruṇ nirantaram

III Band (effaced)—

13. ene negaḷda Kachchaverggaḍeg-anupama kula ge
dhore
14. yaḷu vinuta tam bage
15. . . renipparu maṇiya-
16. nt-avarīrvvar-ītana yaṇ santata jasa . .
17. yaḷ akhiḷa bhūmaṇḍaḷade khyātamge sale negaḷda Gaṇge-
gaṇ Gaurigaṇ vemma
18. . nō doreyenippar bhūtaḷadoḷu yaṇḷ gatyam-
tambari-
19. ya samara samayadoḷa vasa mana polal-itara ā
vibhuvina
20. kulavadhu tā bhūvinuta śrīge neleyenippa ganeyar ppalaruṇ . .
peṇḍitig-eṇege varppare
21. yoḷuḷ ātana kiṇiya peṇḍati Ratiyaṇ pōḷaḷu tūpipatichariyoḷ
Atiyabbe
22. pōḷaḷanidhi tata yaśōvallariya matihinar adēnu baṇṇipar-bBā-
chaveyaḷ avar irvvara gu-
23. [ru]gaḷ avar bbhuvana janārādhyar akhiḷa guṇagaṇa niḷayar kkaḍi . .
vara Nayakīrtti-
24. dēva siddhāntēsaruḷ ā mahānubhāvanarddhāṇḍgiyar-avasāna kāladoḷuḷ.
bōḍhisuta Jina-padamam bā-
25. va siddha-padaman akshaya padamam vinutam munipadamam
Bāchave veggaditiyar ssura-gatiyaṇ
26. parama Jinēsvara pada-paṇkarubaman ānaṇḍadi neneyutāgaḷu
piridomḍu bhaktiyaṇ
27. tiyaṇ Bāchiyakkan eydidaḷ āgaḷuḷ avara parōkshadoḷ ādaṇ savi-
nayadi Keḷa
28. yinti kalla bhuvana-jaṇvariye niṇisidaḷ avichaḷam-appantu chaṇḍra-
tāraṇbaramḷ

Note.

This is a Jaina *nishidikal*. Like a *vīraḷ* it has three panels: the first from the bottom contains two female figures representing the women who died; the

second panel represents the women being carried in a vimāna accompanied by the celestial dames to the heaven, while the third has the figure of a seated Jina flanked by two female chāmara bearers. The figures are all beautifully carved as in the usual Hoysala viragals. Unfortunately, owing to the rain and sun, the stone is effaced here and there, especially in the 2nd and 3rd bands. Hence the record is incomplete.

The record begins with the praise of Jinaśāsana. It then introduces to us Satyaveggade, son of Heriyabāseveggade and Nijikabbe, as the ruler of Kisuvalli. Satyaveggade is highly praised in the inscription as being better than the mount Mēru (amarādri) in firmness, as greater than the ocean in profoundness, as surpassing the Kalpa tree in benevolence and as equal to the King of Gods (Surarāja). His uncle (māva) was Kachchaveggade. This Kachchaveggade had two daughters, who appear to have been the wives of Satyaveggade. The name of the elder is lost and the younger was Bāchave. Their guru (spiritual teacher) was Nayakīrttidēva Siddhāntēsa. After the death of Satyaveggade, probably in some battle, his wives appear to have died by the rite of *sanyasana* or *samādhi*. The stone is said to have been erected in memory of their death.

It is not possible to know who Satyaveggade was, nor can the place Kisuvalli be located. No reference to him is found in any of the inscriptions so far published. Probably he was a small chieftain under the Hoysala rulers. But the inscription does not mention any of his overlords as it ought to have done. The date also is not given. The characters appear to belong to about the 12th century A.D.

A Jaina guru Nayakīrtti dēva is mentioned in the record. He appears to be identical with the one mentioned in E. C. V, Channarāyapaṭṇa 150. The spiritual descent given there is: Guṇachandra Siddhānti dēva, his disciple Nayakīrtti Siddhānti dēva, his disciple Bālachandramunīndra. According to E. C. II, Śravanabelgola 66, which also gives the same descent, Nayakīrtti died in 1176 A.D. So the present inscription must have been composed earlier than that date and it may thus be taken as belonging to about 1170 A.D.

16

On a stone lying at a little distance in front of the same temple at the same place.

Size 5' × 2½'.

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು (ಏಕಕ ಸವದದಿ)

ಪ್ರಮಾಣ 5' × 2½'.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರನೃಪಾದ್ಯಾದಾಪೋಫಲಾಂಧನಂ ಜೀಯಾತ್ಪ್ರೀತೋಕ್ತು

2. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಕಾನ್ತಾನೇತ್ರ

(ಮುಂದೆ ಸುಮಾರು 26 ಪಂಕ್ತಿಗಳು ಪೂರ್ತಾ ಸವೆದುಹೋಗಿವೆ.)

28. ಡಿ ಸುಯತಿ.
29. ಚಾರಿಯ ಹರಿ|| ಹಣ
30. ರೆ
31. ಸೇನಸಿದ್ಧಾಂತಿ ದೇವರು
32.
33. ರ ಸೇನ
34. ಸಿಂಹತಾ ತ್ರೈವಿದ್ಯದೇವರಿಂ ಅವರ ಸಿಷ್ಯರು ಪುಷ್ಪಸೇನ ಸಿ
35. ದ್ವಾಂತ ದೇವರ ಣ ಮಲಧಾರಿ ದೇವನಿಂ ಅವರ ಬಂ
36. ತಿಯರು ಮಲವೆ ಸೆಟ್ಟ
37. ಅವರ ಸಹ ಧರ್ಮಿಗಳು ಕಟಕದ ಬಮಿಸೆಟ್ಟಯ ಮಗ ಕೇನಿ ಸೆಟ್ಟ ಈ ಮೂವರು
38. ದ ಗೋರವೂರ ಬಸದಿಗೆ ಆತನ ಮೂವರು ಸಹಧರ್ಮಿಗಳು ಗೋರವೂರ ದವ್ಯ ಜನಂಗಳು
39. ಬಿಟ್ಟ ಗದ್ದೆ ಅಯಿಗಂಡುಗ ಕಳ ಹೋರೆ ಕೊಡವೀನ [ಶಾ]ನ್ನಿ ದೇವರಿಗೆ ಅಂಗ ಭೋಗಕ್ಕೆ . . .
40. ಜ್ಞೇಯರಾಹಾರಧಾನಕ್ಕಂ ಇಂತೀ ಪ್ರವಿದಂ ಬಿಟ್ಟರು|| ತನುಧನಮಂತವಿಸುವಳಿ . . .
41. ಜ್ಞೇ ಮುನಿಯರನ್ನ ದಾನಕ್ಕಾ ಗಳು ಪನಪೊಲ್ದ ಹನ್ನಿ ಶಂತಾನನವರತಂ ಮಲ್ಲಯಕ್ಕ . . .
42. ಜಗದೋ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತು ವಸುನ್ನರಾ ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ
43. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ||

Note.

This inscription stone is very much worn out and about three-fourths of it cannot be made out. It is a Jaina inscription and begins with the praise of Jinaśāsana. It then appears to give the full genealogy of the Hoysala kings and begins with Śrīkāntānētra, etc., which is the usual beginning of a Hoysala inscription. But the details are completely worn out so that it cannot be determined in whose reign the inscription stone was set up.

The record then appears to give the spiritual descent of the Jaina gurus, as in the inscriptions Channarāyapaṭṭa 149 (E.C. V) and Kaḍūr 69 (E.C. VI).

The object of the record is to register the grant of five khaṇḍugas of wet land by three persons—Malavesetti, Katakadabamisetṭi and Kēsisetṭi—to a basadi at Goravūr for the god's āṅgabhogā and for feeding the ascetics. One Malliyakka is also praised as a staunch devotee. The record ends with the usual imprecatory verse, svadattāṃ para-dattāṃ, etc.

No date is found in the record. But it may belong to about the 12th century A.D.

17

At Hīraguppe, same Mādihaḷli hobli, on a vīragal in front of the Mallikārjuna temple.

Size 2½'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹೀರಗುಪ್ಪೆಯಲ್ಲಿ ಮಲ್ಲಕಾರ್ಜುನದೇವಾಲಯದ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲ.

ಪ್ರಮಾಣ 2½'×2'.

I ಪಟ್ಟ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ಮಲ್ಲ ಮ ವಿರಬರಾಘವೇವರು
2. ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಕನಂಕತಾವಿನೋದದಿ ರಾ
3. ಜ್ಯುಂಗೆಯ್ಯುತ್ತಮಿದ್ಧಲ್ಲ
4. ಹಿರಗುಪ್ಪೆಯ ನಿಜು
5. ದು ತುಜುವಂ ಕೊಂಡು ಹೋಹಲ್ಲ ನಾಡ ಗೌಡಿಯ
6. ದೆ ಗೌಡ ತುಜುವಂ ಮಗುಳ್ಳ

III ಪಟ್ಟಿ—

7. ಕಾಳಗೌಡ ಕಾದಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ
8. ಭರದ ಪ್ರಥಮೇಕಾದಿನಿ ಮಂಗಳವಾರ
9. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal stone was half-buried at the time of discovery. Its top portion is very much worn out so that the inscription could not be read completely. The inscription records the death of a hero Kālagauḍa during a cattle raid at Hiraguppe, where the inscription was found.

The record belongs to the reign of Viraballāḷa dēvaru, the Hoysaḷa king. The details of dating are lost except for the tithi and the week-day—*Prathamēkādasi Mangalavāra*. The characters appear to belong to about the 14th century A.D.

18

At Halebīd, on a stone in front of the Chaudī temple at the village entrance.

ಹೇಲಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲ ಉರಮುಂದಿನ ಚೌಡೀಗುಡಿಯ ಎದುರಿಗೆ ಈಡೆಗೆ ಹೊಸದಾಗಿ
ತಂದು ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು,
ವಾಮನಮುದ್ರೆ.

1. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ
2. ಪೆರುಮಾಳೆ ದಣ್ಣಾಯ್ಕ
3. ರು ಮಾದ್ಸಿದ ದೇವರ ಬ್ರ
4. ಹ್ಮ ಪುರಿಯ ಸೇವೆಯ
5. ಕಲ್ಲು

Transliteration.

1. Śrīman mahā pradhānaṃ
2. Perumāḷe daṇṇāyka-
3. ru māḍsida dēvara Bra-
4. hmapuriya sēveya
5. kallu.

Translation.

Stone of the service as Brahmapuri (village granted to the Brahmans) to the god, caused to be made by the illustrious mahāpradhāna Perumāle daṇṇāyka.

Note.

The stone was originally in some field near Halebīd. It is now set up in front of the Chaudī temple. It is an instance of a grant, probably of some village, to the Brahmans. The donor is Perumāle daṇṇāyka who was governor at various places and a minister under Narasimha III and Ballāla III. No date is mentioned in the record; nor the name of the reigning king is found. The record probably belongs to about 1300 A.D.

19

At Kumāranahalli, Halebīd hobli, on a stone set up in front of the Mallikārjuna temple.

Size 5' × 2½'.

ಹಳೇಬೀಡು ಹೋಬಳಿ ಕುಮಾರನಹಳ್ಳಿ ಮಲ್ಲಕಾರ್ಜುನದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
2. ಭವೇ || ಶ್ರೀಮತ್ತ್ವೈಲೋಕ್ಯಪೂಜ್ಯಾಯ ಸರ್ವಕರ್ಮಸುಸಾಕ್ಷಿಣೀ ಪಲದಾಯನಮೋನಿತ್ಯಂ ಕೇತ
ವಾಯ ಶಿನಾಯ ಚ
3. ಶಂಕರ ಮಹಾಕರ
4. ದ್ವರದ ಶಿವಾಬ್ಬೋ ಮಲ್ಲಕಾರ್ಜುನ ಈಶ್ವರಃ || ತತೋದ್ವಾರಾವತೀನಾಥಃ ಹೋಯ್ವಾಧ್ವೀಶಿ
ರಾಂಭನಃ ಜಾತಃ
5. ಶಶಪುರೇ ತೇಷು ವಿನಯಾದಿತ್ಯ ಭೂಪತಿಃ || ಆ ವಿನಯಾದಿತ್ಯಂಗಂ ಪಾವನ ಚರಿತೆ ಕೆಳೆಯಬ್ಬರನಿಗೆ
6. ಮುಖೋರ್ವೀವರನುದಯಂಗೈಯ್ದಂ ಶ್ರೀವರಪದಪದ್ಮಭೃಂಗನೇಪಯಂಗನೃಪಂ || ಆ ನರಪತಿ
ಗಂಭೋಧಿಗನೂ
7. ನಗಭೀರತೆಯ ಸಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿನಿ ಯೇಚಲದೇವಿ ಮನೋನಯನಪ್ಪೀತಿ ಸಮನಿಸಿರೆ ಸಮ
8. ನಿಸಿದಳು || ಎನೆ ನೆಗಳಾಯಬ್ಬರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ತುತರು ನೆಗಳ ಬರಾಳಂ ವಿಷ್ಣುನೃಪಾಳಕ
9. ನುದಯಾದಿತ್ಯನೆಂಬೀ ಮೂವರುದಾತ್ತರಾಹವ ದೀರರು || ಪ್ರಿ || ಅವರೊಳು ಮಧ್ಯಮನಾ
10. ಗಿಯುಂ ಧರಣಿಯಂ ಪೂರ್ವಾಪರಾಂಬೋಧಿಯೆಯ್ತು ವಿನಂ ಕೂಡೆ ನಿಮಿಚ್ಚುಪ್ಪೇಂದು ನಿಜನಿಃ
11. ಪ್ರತ್ಯೂಹ ವಿಕ್ರಾಂತದುದ್ಭವದಿಂದುತ್ತಮನಾದನುತ್ಸಮಗುಣ ಭ್ರಾಹ್ಮಿಷ್ಣು ಲಕ್ಷ್ಮೀ ವಧೂದ
12. ವನುದ್ವಿತ್ತ ವಿರೋಧಿದೈತ್ಯಮದನಂ ಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳಕಂ || ಆ ವಿಷ್ಣು ವರ್ಧನಂಗಂ ಭಾಷೇದ್ಧ
13. ವೆಯೆನಿಸಿ ನೆಗಳೆ ಪೆಂವಿನ ಲಕುಮಾದೇವಿಗಂ ಸುತನುದಯಿನಿದಂ ಭೂವಿಸುತಯತೋವಿಧಾನಿ ನರ
14. ಸಿಂಹ ನೃಪಂ ಆತನ ತನಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತ ರೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುಪ
ಮಾ
15. ತೀತಂ ಬರಾಳಭೂಪ ಸಮರಾಚೋಪಂ ಶ್ರೀಮತ್ಪದ್ಮಲದೇವಿ ಬರಾಳ ನೃಪಾಳ ಮಂದರಾ
ತನ
16. ಯಂ ನರಸಿಂಹೇಂ ವಾಗ್ದೇವ ತೆ || ಯದ್ವೋಃ ಕಾಂಡಕೃಪಾಣ
ಬಂಡಿ

17. ತರಿಪುಃಕ್ಷಾಭ್ಯದ್ವರಶ್ರೇಣಯಸ್ಸಂಗ್ರಾಮಕ್ಷಿತಿಮಂಡಳಿ ಕರಿನರಾಸ್ಯಕ್ಷಂಕಪೂರ
18. ಂಕಾರಾಯ ಜಯಶ್ರಿಯಃ ಶ್ರೀಮುಚಃಸೋಯಂಭೂರಿಭು
19. ವಿಭವಃ ಶ್ರೀ ನಾರಸಿಂಹೋ ನೃಪಃ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರಂ ಮಹಾರಾಜಾಧಿ [ರಾಜಪ]
20. ರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುಂವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮ
21. ಣಿ ಮರೆರಾಜರಾಜ ಮರೆಪರೋಳು ಗಂಡ ನಸಹಾಯಶೂರನೇಕಾಂಗವೀರ ಕದನಪ್ರಚಂಡ ನಿಶ್ಶಂಕ
22. ಪ್ರತಾಪ ಸರ್ವಜ್ಞ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಹದೇವ ಶ್ರೀಮದ್ವ್ಯಾಜಧಾನಿ ದೋರ ಸಮುದ್ರದೊಳು ನು
23. ಬ ಸಂಕಥಾ ವಿನೋದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿದ್ವರ್ ಶಕವರುಷ ೧೧೪೩೬ನೆಯ ವಿಷು ಸಂವ
24. ತ್ವರದ ಪುಷ್ಪ ಶುದ್ಧ ೧೧ ಸೋಮವಾರ ಉತ್ತರಾಯನ ಸಂಕ್ರಮಣದಂದು || ಶ್ರೀ ಕುಮಾರನಹಳ್ಳಿ
25. ಯಗ್ರಹಾರದಲ ಪರಮಮಾಹೇಶ್ವರ ಶಿವಪಾದ ಶೇಖರರಪ್ಪ ಭಟ್ಟೋಪಾಧ್ಯಾಯರು ಭಕ್ತಿ
26. ಶ್ರದ್ಧಾತಿಶಯಪೂರ್ವಕವಾಗಿ ರಾಜಾರಾಷ್ಟ್ರಕೃಷ್ಣದಯವಹಂತಾಗಿ ಗ್ರಾಮಪ್ರಹೋತ್ತರವಹಂತಾಗಿ ಶ್ರೀ
27. ಮದ್ವರದ ಸಿದ್ಧಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡರಾ ಶ್ರೀ ವೀರನರಸಿಂಹದೇವನು ಸನ್ನೇಹ ಭಕ್ತಿಯಂ
28. ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ನಂದಾದೀವಿಗೆ ನಿತ್ಯೋಪಹಾರ ಚೈತ್ರಪವಿತ್ರ ಆರಾಧಕರ ಪರಿಚಾರಕರ ಜೀವಿ
29. ತಕ್ಕಂ ಬಂಡನ್ನುಟಿತ ಬೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ವರ್ಷಂಪ್ರತಿ ಹಾಲು ನೌದೇಗವಾಗಿ ಸಹವಾಸಿಯ ಹಳ್ಳಿಯ
30. ನಡುಬಯಲಲ ಸರ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ಎಂಬು ಲ ಮ
31. ತ್ತಂ ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇ ತತ್ಕಾರೋಚಿತ ಕ್ರಯದಿಂ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧
32. ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇಷ ಮಹಾಜನಂಗಳುಂ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ಸಮನ್ವಾಗಾಮಿ ಬಳಿ ಸಹಿತ
33. ವಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧ ಮಹಾ ಪನಾಯತಂ ಪ
34. ರಮ ವಿಶ್ವಾಸಿ ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಕಾರ್ಜುನದೇವರ ಶ್ರೀಪಾದಾರಾಧಕನಪ್ಪ ಲೇಖಕ ವಿಶ್ವ ನಾಥದೇವ
35. ನು ಶ್ರೀ ಕಾರ್ಯನಡವಂತಾಗಿ ಬಳಿ ಸಹಿತ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಎರಡು ೨ ಆ ಮಹೇಶ್ವ
36. ರ ಭಟ್ಟಯ್ಯಂಗಳ ಮಗಳು ಗೌರಿಯಕ್ಕನು ಆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ಮಾಡುಕೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ
37. ಹಾಗೆ ಎರಡು ೨ ಪ್ರಿಯದಿಂದೀ ಧರ್ಮವನೆಯ್ಯೆ ಕಾವ ಮನುಜಂಗಾಯುಂ ಜಯ ಶ್ರೀಯುಮಕ್ಕು
38. ಈ ಧರ್ಮವಂ ಕಡಿಸುವ ಪಾಪಿಗಳ್ಗೆ ಕುರುಕ್ಷೇತ್ರದೊಳು ವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿ ಮುನೀಂ
39. ದ್ರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂ ಕೊಂದುದೊಂದು ಮಹಾಪಾತಕವಕ್ಕು ವೆಂದು ಸಾಹುಡ
40. ಪುವೀ ಸೈಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂ
41. ಧರಾಂ ಶಪ್ತಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಸಾಮಾನ್ಯೋಯಂ ಧ
42. ಮ್ಮ ಸೇತುನ್ಮಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಮಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ
43. ನ ಭೋಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ಯಾವಾನಾರಾಸ್ಯರಂಗಂ ಪ್ರತಿದಿನಮನಿತಂ
44. ವೀಕ್ಷ್ಯ ಜಿಹ್ವಾಗ್ರಮಗ್ರ್ಯಂ ಲಕ್ಷ್ಮೀರ್ಯದ್ಗೇಹವಕ್ಷಸ್ಥಲ ಮುಖ ಕಮರಾನ್ಯಾ ಸಮಂತಾತ್ಸವಾರ ಕೀರ್ತಿ
45. ಯಾರ್ತು ಹೋಮಧೂಮೈರ್ಧ್ವರಶಿತಿ ನಿರಿದಧ್ವಾಂತ ಚಂದ್ರಾತಪತ್ಯಂ ಸೋಯಂ ಮಾ
46. ಹೇಶ್ವರಾರ್ಯಂ ಜಯತಿವೃಥುಯಶೋ ಮಲ್ಲನಾಥಾಂಭು ಭೃಂಗಃ ಯೋಲಿಂಗಂ ದ್ವೇಷ್ಟಿ ಸ
47. ಮೋಹಾತ್ ಸರ್ವದೇವ ನಮಸ್ಕೃತಂ ನರೋ ಸರಕಗಾಮಿಸ್ಸಾತ್ ತಸ್ಯ ಸಂಭಾಷಣಾದಪಿ || ಏ
48. ಮನಾಗಪಿ ದೇವೇಶಂ ಪ್ರಪನ್ನಾ ಚೈರಣಂ ಶಿವಂ ತೇವಿಘೋರಂ ನಪಸ್ಯಂತಿ ಯಮಸ್ಯ ವದನಂ ನರಾಃ

49. ಸೃಷ್ಟಿಶ್ರೀ ಸ್ವಧಾನು ಸಂವತ್ಸರದ ಮೈಶಾಖ ಸುದ್ದಿ ಪಾರ್ಣವಿ ಅದಿತ್ಯವಾರ ಸೋಮಗ್ರಹಣದಲ್ಲ
ಶ್ರೀವೀರನಾರ
50. ನಿಂಪದೇವನು ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ದೋರ
ಸಮುದ್ರದ ಅಂಗಡಿ
51. ದೇವಿಯೊಳಗೆ ಪ್ರೀತಿಯಿಂದ ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟ ಗದ್ಯಾಣಂ ಹದಿನೈದು ರಜ
52. ಯೀ ಧರ್ಮಕ್ಕೆ ಅನುಕೂಲರಾಗಿ ಬಂದವರ್ಗ್ಗೆಲ್ಲ ಆಯುಂ ಶ್ರೀಯುಮೆಕ್ಕು ಯೀ ಧರ್ಮಕ್ಕೆ ಪ್ರತಿ
ಕೂಲರಾಗಿ
53. ಬಂದವರ್ಗ್ಗೆ ಆ ಘೋರ ನರಕ

Transliteration.

1. namas-tunga-sirās-chumbi champdra-chāmara-chāravē trailōkya-nagarā-
rambha mūla-stambhāya Śam-
2. bhavē || śrīmat-trailōkya-pūjyāya sarvva-karūṇa su-sākshinē phala-dāya-
namō-nityaṃ Kēśavāya Śivāya cha
3. Śankara mahākara
4. dvarada Śiddhākyō Mallikārjjuna Īśvaraḥ || tatō Dvārāvatī-nāthaḥ Hoy-
saḷā-dvīpi lāṃchhanaḥ jātaḥ
5. Śāśapurē tēshu Vinayāditya bhūpatiḥ || ā Vinayādityaṃgaṃ pāvana charite
Keḷeyabbarasiga-
6. makhiḷōrvvīvaran udayaṃ geydaṃ śrīvara-pada-padma-bhṛīṃgan Eḷeyamga
nṛipam || ā narapatiḡ-ambhōdhig-anū-
7. na gabhīrateye samanīsippam̐tiro sanmānini Yēchaladēvi manō-nayana-
ppṛīti samanīsire sama-
8. nisidaḷu || ene negaḷdā yirbbarggaṃ janiyisadarssutaru negaḷda Ballāḷam
Vishṇu nṛipāḷaka-
9. n-Udayādityan embi mūvar udāttar āhava-dhīraru || vṛi || avaroḷu madhya-
man-ā
10. giyuṃ dharaniyaṃ pūrvvāparāmbōdhi yeyduvinam kūḍe nimirchebu-
vomdu nijaniḥ-
11. pratyūha-vikrāntad-udbhāvadīpā-uttaman ādan uttama bhrājishṇu
Lakshmīvadhū-dha-
12. van udvṛitta-virōdhī-daitya-mathanam śrī Vishṇubhupāḷakam || ā Vishṇu-
varddhanamgaṃ bhāvōdbha-
13. ve yenisi negaḷda pempina Lakumādēvigam̐ sutan udayisidaṃ bhū-vinuta
yaśō-vibhāsi Nara-
14. simha nṛipam̐ ātana tanayan atī-prakhyātan udāram samasta lōkādhāram
nītividan em̐dōdupāmā-
15. titaṃ Ballāḷa bhūpa samarāḷōpam̐ śrīmat Padmala dēvi Ballāḷa nṛipāḷa
mamdarā tana-

16. yaṃ Narasiṃhēṃ vāgdēvate ᳚ yaddōḥkāṃḍa
kripāṇa-khaṃḍi-
17. ta ripuḥ kṣmābhṛīdvara srēṇayas-saṃgrāma-kṣhiti-maṃḍalē kari narā
sṛik-paṃka-pūra
18. mchārāya jayaśriyaḥ śrīnuchah sōyaṃ bhūri bhu
19. vibhavaḥ śrī Nārasimhō nṛipaḥ ᳚ svasti śrīman mahāmaṃḍalēśvaraṃ mahā-
rājādhi [rājapa-]
20. ramēśvaraṃ Dvārāvati-pura-varādhiśvaraṃ Yādava-kuḷāṃbara-dyumaṇi
samyaktva-chūḍāma-
21. ṇi Malerāja-rāja maleparoḷu gaṃḍan asahāya-sūran ēkāṃga-vīra kadana-
prachaṃḍa nissaṃka-
22. pratāpa sarvvajña-chakravartti Hoysala vira-Nārasimha dēva śrīmadd rāja-
dhāni Dōrasamudradoḷu su-
23. kha-saṃkathā vinōdadiṃ pṛithvirājyaṃ geyuttavirḍdu Śaka varuṣa 1143
ṇanya Vishu-sāṃva-
24. tsarada Pushya suddha ᳚ Sōmavāra Uttarāyana saṃkramāṇaḍaṃḍu ᳚ śrī
Kumārana haḷḷi-
25. y-agrahāradali parama-māhēśvara Siva-pāda-sēkharar appa Bhaṭṭōpādhyā-
yaru bhakti-
26. śraddhātīśaya pūrvvakavāgi rājā-rāṣṭrak-abhyudaya-ahamṭāgi grāma-
brahmōttara vahaṃtāgi śrī-
27. mad varada Siddha-Mallikārjuna dēvara pratishṭheya māḍalā śrī vīra
Nārasimha dēvanu sa-snēha bhaktiyiṃ
28. dēvara śrīkāryyakke naṃḍādīvige nityōpahāra chaitra-pavitra ārādha-
kara parichārakara jīvi-
29. takkaṃ khaṃḍasphuṭita jūṇnōddhārakkam varshaṃprati hālu-saudegavāgi
Sabavāsiyaḷḷiya-
30. naḍu bayalali sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa gadde
salage eṃṭu ma-
31. ttaṃ ā Kumārana haḷḷiyalē tat-kālōchita-krayadiṃ mārugomḍu koṭṭa vṛitti
omḍu 1
32. ā Kumārana haḷḷiy-asēsha mahājanamḡaḷuṃ bhakti pūrvvakavāgi samastā-
gāmi baḷi sahita-
33. vāgi sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa vṛitti omḍu 1
mahāpasāyitaṃ pa-
34. rama-viśvāsi śrī Varada Siddha Mallikārjuna dēvara śrī-pādārādhakan appa
lēkhaka Viśvanātha dēva-
35. nu śrī-kāryya naḍavamṭāgi baḷi sahita māru gomḍu koṭṭa vṛitti eraḍu 2 ā
Mahēśva-

36. ra Bhaṭṭayyaṃgaḷa magalu Gauriyakkanu ā dēvara śrī-kāryyakke māṇu-
gomḍu koṭṭa vritti
37. hāga eraḍu 2 priyaḍimḍi dhārmṃavan eyde kāva manujamg-āyuma jaya-
śrīyuma akku
38. i dharmṃavam kiḍisuva pāpigaḷge Kurukshētradoḷu Vāraṇāsiyoḷ ekkōṭi
munim-
39. draram kavileyam Vēdādhayam komdudomdu mahāpātakav-akkuv-emdu
sārīda-
40. puvī saṭṭāksharam dhātriyolu || sva-dattam para-dattam vā yō harēta vasum.
41. dharam śashti varusha sahasrāṇi viśṭāyām jāyatē krimi || sāmānyōyam
dha-
42. rimma sētur-nṛipāṇam kālē kālē pālāniyō bhavadbhiḥ¹ sarvvān ētān
bhāriṇaḥ pārtthivēpdrā-
43. n bhūyō bhūyō yāchatē Rāmachandrah || yāvānālāsyā raṃgam prati dinam
aniṣam
44. vikshya jihvāgram agryam Lakshmīr yad gēha vakshasthala mukha-
kamalāny ā samaptāt bavāra kirtti-
45. ryyā tu hōma dhūmair-ddaśa-diśi-nibiḍa-dhvāmta-chamdrātapatvam sōyam
Mā-
46. hēśvarāryyam jayati prithu yaśō Mallināthāṃghri bhṛiṃgaḥ yō liṃgam
dvēshṭi sa
47. mōhāt sarvva dēva namaskṛitam narō naraka gāmisyāt tasya sambhāsha-
nādapi || ē
48. manāgapī dēvēśam prapannāch-chharaṇam Śivam tēpi ghōram na
pasyamti Yamasya vadanam narāḥ
49. svasti śrī Svabhānu samvatsarada Vaiśākha suddha Purnami Ādityavāra
Sōmagrahaṇadalli śrī Vira-Nāra-
50. siṃha dēvanu śrī Varada Sidda Mallikārjuna dēvara śrī-kāryya naḍevamptāgi
Dōrasamudrada Amgadi-
51. dēreyoḷage prītiyimpam ā-chamdrārkkā-sthāyiyāgi koṭṭa gadyāṇam hadi-
naidu 15
52. yī dharmmakke anukūlar āgi bamdavargella āyuma śrīyuma akku yī dharm-
makke pratikūlarāgi
53. bamdavargge ā ghōra naraka

Translation.

Salutation to Śambhu ; Salutation to Kēśava and Śiva ; Salutation to Siddha Mallikārjuna.

Thus arose the Poysaḷas, lords of Dvārāvati, having the tiger crest, in Śasapura. Among them was the king Vinayāditya. To him and Keḷeyabbe of pure conduct

was born Ereyāṅga, lord of the whole earth and a bee at the feet of the god Viṣṇu. His wife was the excellent woman Ēchaladēvi, whose love to him (shining in her mind and eyes) was like the great depth of the ocean. To those two noble beings were born three sons Ballāḷa, Viṣṇu-nṛipālaka and Udayāditya of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth, between the eastern and western oceans was the king Viṣṇu, shining from his excellent qualities, lord of the damsel Lakṣmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. To that Viṣṇuvardhana and the famous Lakṣmīdēvi skilled in arts (bhavōdbhave) was born king Naraśimha, possessed of fame extending over the whole earth. His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. (The succeeding two verses are in praise of Ballāḷa's wife Padmaladēvi and their son Naraśimha. But as a number of letters are worn out and lost, the sense cannot be made out completely).

Be it well. While the illustrious mahāmaṇḍalēśvara, king of kings, rājaparamēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of righteousness, king over the Male chiefs, punisher of the Malepas, unassisted hero, single warrior, terrible in battle, nissanka-pratāpa-sarvajña-chakravartti, Hoysala Vīra-Nāraśimhadēva was ruling the earth in peace and wisdom from his great capital Dōrasamudra :

On Monday the 11th lunar day of the bright half of Pushya in the year Viṣṇu, 1143rd Śaka year, being Uttarāyaṇa Sankraṇaṇa day :

When at Kumāranahallī agrahāra, Bhaṭṭōpādhyāya (who was a) Paramamāhēśvara and a garland on the feet of the lord Śiva, installed the illustrious god Varada Siddha Mallikārjuna with great devotion and faith in order that prosperity might accrue to the king and the kingdom and that the village might prosper, Vīra-Nāraśimha dēva granted with attachment and devotion, for the god's duty, for the perpetual lamp, for the daily food-offerings, for *chaitra* and *pavitra*, for the livelihood of the priests and the temple servants, for the repairs and renovations of that temple and for the yearly requirements of milk and firewood, 8 salages of wet-land in the central fields of Sabavāsihallī, free of all imposts, and one vṛitti at the same Kumāranahallī after purchasing it for the price current at the time. All the mahājānas of Kumāranahallī together granted one vṛitti free of all imposts together with revenue and tax. The mahāpasāyita, paramaviśvāsi and worshipper of the illustrious feet of the god Varada Siddha Mallikārjuna, the Lēkhaka (writer) Viśvanātha dēva after purchasing two vṛittis granted the same, for the performance of the god's duty. Gauriyakka, daughter of Mahēśvara Bhaṭṭayya, granted two vṛittis after purchasing the same, for the god's duty.

These letters on the stone proclaim to the world that he who will lovingly protect this charity will live long, be successful and prosperous and that sinful men who

destroy this charity will incur the evil fame of killing in Kurukshētra and Vāraṇāsi seven crores of ascetics, tawny cows and scholars in the Vēdas. He who confiscates the gifts of land made by himself or by others will be born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time. Rāmachandra asks this again and again of all future kings.

Let that Māhēśvarārya, a bee on the lotus feet of the god Mallinātha, whose chest and lotus-like face were wed by the goddess Śrī having witnessed (*lit.* seen) ever and anon his oration (*lit.* stage of the face) and whose fame was like moonlight to the darkness spread in the ten directions by the thick smoke of his sacrifices, prosper. He who does even as much as speak with a hater of the liṅga that is worshipped by all the gods will be condemned to hell. Those persons who at any time seek protection under the feet of Śiva, will never see the terrible face of Yama.

Be it well. On Sunday the full moon day of the bright half of Vaiśākha in the year Svabhānu when there was the lunar eclipse, the illustrious Vīra-Nārasimhadēva granted for the duty of the god Varada-Siddha-Mallikārjuna, fifteen gadyānas from the shop-tax at Dōrasamudra to last as long as the moon and sun endure. Let there be long life and wealth for all those who are in favour of this charity and terrible hell for those who are against this charity.

Note.

This record gives the usual genealogy of the Hoysalas up to Narasimha II. Vinayāditya, his wife Keḷeyabbarasi, their son Eṇṇyanga, his wife Echaladēvi, their sons Ballāḷa, Viṣṇu and Udayāditya; Viṣṇuvardhana's wife Lakumādēvi, their son Narasimha, his son Ballāḷa, and his son Narasimha II are all highly praised in the inscription. The purpose of the inscription is then recorded: While Narasimha was ruling the Hoysala kingdom from the capital city Dōrasamudra, one Bhaṭṭōpādhyāya constructed a Śiva temple at Kumāranahalli and installed the god Varadasiddha Mallikārjuna. For the god's service, king Narasimha granted some lands and a vritti. The Mahājanas, Viśvanātha dēva, and Gauriyakka, daughter of Bhaṭṭōpādhyāya, also granted some vrittis to the god. The usual imprecatory verses and the praise of Māhēśvarārya come next. Two years later Narasimhadēva again granted 15 gadyānas from the income of the shop-tax, for the god, which is recorded at the end.

The date of the first grant, namely, Viṣu sam. pushya śu.11 Sōmavāra, corresponds to Monday, 6th December 1221 A.D. if we take the solar reckoning into consideration. The second grant was on Sunday, Vaiśākha śu. Purnami in the year Śvabhānu, when there was a lunar eclipse. This date corresponds to Sunday, 16th April 1223 A.D. There was a lunar eclipse on this day according to Svami Kannu Pillai's Ephemeris.

At Kallahaḷli of the same Halebidu hobli, on a stone standing in the old village site.

Size 4'×1'.

ಅದೇ ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿ ಹಳೇ ಊರಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. ಂ ವಿರೋಧಿ ಸಂವತ್ಸರದ ಭಾ
2. ಂ ದ್ರಪದ ತು ೫ ಲೂ ಶ್ರೀಮ
3. ಂ ತು ಚೆನ್ನಪಂಣನು ಕೃಷ್ಣ
4. ಂ ರಾಯರಿಗೆ ಪುಂಜ್ಯ ವಾ
5. ಂ ಗಬೇಕೆಂದು ಪುಷ್ಪಗಿರಿ
6. ಂ ಯ ನಿರಾಸಿಯ ಮಠದ
7. ಂ ಲಿಂಗಣ್ಣೋಡೆಯರಿ
8. ಂ ಗೆ ದೇವಿಯ ಹಳೆಯ ಸೀ
9. ಂ ಮೆಯ ಒಳಗಾದ ತಟ್ಟೆ
10. ಂ ಯ ಹಳೆಯ ಒತ್ತಿನ
11. ಂ ಕಲ್ಲಹಳನು ಕಲ್ಲ ಹಾ
12. ಂ ಕಿ ಪುರಮಾಡಿ ಕೊಟ್ಟೆಲು
13. ಂ ಯೀ ಪುರಕೆ ಅಳುವಿ
14. ಂ ದವರಿಗೆ ಪಂಚಮ
15. ಂ ಹಾ ಪಾತಕ

Transliteration.

1. o Virōdhi samvatsarada Bhā-
2. o drapada su 5 lū śrīma-
3. o tu Cheṇṇapaṇṇanu Krushṇa-
4. o rāyarige puṇṇyaṁvā-
5. o gabēkemdu Pushpagiri-
6. o ya Nirāsiya maṭhada
7. o Liṅgaṇṇodeyari-
8. o ge Dēviyahaliya sī-
9. o meya oḷagāda Taṭṭe-
10. o ya haliya ottina
11. o Kallahaḷinu kalla hā-
12. o ki pura māḍi koṭṭeḷu
13. o yī purake aḷupi-
14. o davarige paṇc̣ha-ma-
15. o hā pātaka

Translation.

On the 5th day of the bright half of Bhādrapada in the year Virōdhi, the illustrious Chennappaṇṇa, in order that merit might accrue to Kṛṣṇarāya, granted

to Lingannodeya of Nirāsimatt at Pushpagiri, the village Kallahali (situated) by the side of Taṭṭeyahali in the province of Dēviyahali as *pura* (village granted to the god), erecting a stone. Whosoever destroys this *pura* will incur the five great sins.

Note.

The record registers the grant of a village Kallahali to Lingannodeya of Nirāsimatt by Chennappaṇṇa. The grant is said to have been made in order that merit might accrue to Krishṇarāya, evidently the Vijayanagar king. It is possible that the grant was made on the death of Krishṇadēvarāya in the year 1529 A.D. and the date Virōdhi sam. Bhādrapada śu. 5 corresponds to 9th August 1529 A.D. Chennappaṇṇa is not mentioned in any other inscription. He might have been an officer under Krishṇadēvarāya.

21

At Vaddarahalli, of the same Halebīd hobli, on a stone set up in the Bairēdēva temple.

Size 3'×1'.

ಅದೇ ಹೋಬಳಿ ವದ್ದರಹಳ್ಳಿಯಲ್ಲಿ ದೈವೇವರ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಮನ್ನ
4. ಹಾರಾಜಾರಿರಾಜ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ
5. ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮಹಾರಾಯರ
6. ಊಳಿಗದ ಸಹಾಯಪ ನಾಯಕರ ಮಗ
7. ಎಲ್ಲಪನಾಯಕರೂ ತಮ ತಂದೆ ತಾಯಿ
8. ಗಳಿಗೆ ತಮಗೆ ಪುಂಜುವಾಗದೇಕೆಂದು ಶ್ರೀ
9. ಮಂನಹಾದೇವೇತ್ಯಮ ಪುಷ್ಪಗಿರಿಯ ಮ
10. ಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಏಕಾಂತದ ಅವಶ
11. ರಕೂ ಕೂಡಿ ಕೊಟ್ಟ ಗ್ರಾಮ ಶಾಲವಾಹನ ಶಕವ
12. ರುಷ ೧೪೫೪ ನೆಯ ನಂದನ ಸಂವತ್ಸರದ
13. ಫಾಲ್ಗುಣ ಬ ೭ ಸೋಮವಾರದ [ಲು] ಪುರಮಾ
14. ಡಿ ಕಲ್ಲ ಹಾಕಿ ಕೊಟ್ಟರು ಶ್ರೀ

Transliteration.

1. śrī namas-tungā śirāś-ṣhumbi chandra-chā-
2. mara-ṣhāravē trailōkya-nagarārambha
3. mūla-stambhāya Śambhavē śrīman ma-
4. hā rājādhirāja rāja rāja-paramēśvara

5. śrī vīrapratāpa Achyutarāya mahārāya
6. ūḷigada Saṭeyapa nāyakara maga
7. Ellapanāyakarū tamma tamde tāyi-
8. gaḷige tamage puṁṇyavāgabēkemdu śrī-
9. maṁṇmahā dēvōttama Pushpagiriya Ma-
10. llikārjuna dēvarige ēkāntada avasa-
11. rakū kūḍi koṭa grāma Śālivāhana śaka va-
12. rusha 1454 neya Nandana śamvatsarada
13. Phālguna ba 7 Sōmavārada [lu] pura mā-
14. ḍi kalla hāki koṭaru śrī

Translation.

Obeisance to Śiva. The village granted for the *ēkāntada avasara* of the god, the illustrious mahādēvōttama Mallikārjuna dēva of Pushpagiri, by Ellapanāyaka, son of Saṭeyapanāyaka, servant of the illustrious mahārājādhirāja rājaparamēśvara śrī vīrapratāpa Achyutarāya mahārāya, in order that merit might accrue to his parents and himself. On Monday, 7th of the dark half of phālguna in the year Nandana, being 1454th year of the Śālivāhana era, the village was granted as *pura*, erecting the stone.

Note.

This inscription stone was buried up to the līṅga which is carved on it in relief at the top. The stone was in a small hut-like shrine and was being worshipped by the villagers as the main god in the shrine. It was with great difficulty that the villagers were persuaded to allow the stone to be dug up and the inscription to be copied.

It registers the grant of a village, probably Vadḍarahalli, where the inscription was found, by Ellapa Nāyaka, son of Saṭeyapa Nāyaka, servant of Śrī Vīrapratāpa Achyutarāya mahārāya, the Vijayanagar king, for services to the god Mallikārjuna of Pushpagiri. The object of the grant was to increase the merit of his parents and himself.

The date of the record, Ś 1454 Nandana sam. Phālguna ba. 7 Sōmavāra, is equivalent to Monday, 17th March 1533 A.D.

KADUR DISTRICT.

KADUR TALUK.

22

At Yagaṭi, Yagaṭi hōbli, on a stone at the north-door of the Kallēśvara temple behind the tank. (Stone in front of Kaḍūr No. 20.)

Size 6' × 2'.

ಯಗಟ ಹೋಬಳಿ ಯಗಟಯಲ್ಲಿ ಕರ್ಣೇಶ್ವರ ದೇವಾಲಯದ ಉತ್ತರದ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಕಡೂರು ನಂ. 20 ರ ಮುಂದೆ ನೆಟ್ಟಿರುವುದು.)

ಪ್ರಮಾಣ 6' × 2'.

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
2. ವಣ ಬ ೧೩ ಸ್ತಿರವಾರದಲು ಬ
3. ಯಪನಾಯಕರು ರಾಯ[ರ]
4. ಅಪಿಕೆಯಲ್ಲಿ ಯ[ಗ]
5. ಟಿಯ ಹತ್ತು ಸಾವಿರದ ಸೀಮೆವೊ[ಳ]
6. ಗೆ ಶೂದ್ರರ ಮದುವೆಯ ಸುಂಕ
7. ವನು ಬಿಡಿಸಿದ ಶಾಸನ ಯದ
8. ಕೆ ಅರು ಅಳುವಿದರು ಅವರ ಹೆ
9. ಂಡಿರನು ಹತುಸಾವಿರ ಸೀಮೆಯ
10. ಹದಿನೆಂಟು ಜಾತಿಗೆ ಕೊಟ್ಟ
11. ವರು

Transliteration.

1. Sarvajitu saṁvatsarada Śrā-
2. vaṇa ba 13 Stiravāradalu Ba-
3. yipanāyakaru rāya[ra]
4. aṛikeyalli Ya[ga]
5. ṭiya hattu sāvirada sīmevo[la]
6. ge Śūdrara maduveya suṁka-
7. vanu biḍisida śāsana yida-
8. ke āru aḷupidaru avara he-
9. ṁḍiranu hatu sāvira sīmeya
10. hadinemṭu jāṭige koṭṭa-
11. varu

Note.

This inscription records the grant of exemption from the marriage tax to the Śūdras of Yagaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

The king is not named in the record. Only the word 'Rāya' is mentioned. An inscription at the same place (Kaḍūr 20) mentions Bayipa Nāyaka as a servant of the Vijayanagar king Krishṇadēvarāya. Hence the word 'Rāya' may refer to Krishṇadēvarāya, the Vijayanagar king.

The details of dating are: Sarvajitu sam. Śrāvāṇa ba. 13 Stiravāra, corresponding to Saturday, 24th August 1527 A.D., during the reign of Krishṇadēvarāya.

23

On a lingamudre stone in the land of Garji Maleyappa at Rāmapura of Yagaṭi hobli.

ಯುಗಟ ಹೋಬಳಿ ರಾಮಪುರದಲ್ಲಿ ಗರ್ಜಿ ಮಲೆಯಪ್ಪನ ಹೊಂದಲ್ಲರವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

1. ಗರಜಿ ಗವಟಿಯ ನಿ
2. ರಸಿಯ ಮ
3. ಥದ ಹೊಲ

Transliteration.

1. Garaji Gavaṭiya Ni-
2. rasiya ma-
3. ṭhada hola

Note.

This short inscription records that the land in which the stone is set up belongs to Nirāsi matt at Garaji-Gavaṭi. The matt appears to have belonged to the Vīraśaiva sect. The record is not dated. Paleographically it appears to belong to about the 17th or the 18th century A.D.

24

On the Garuḍagamba in front of the Ranganāthasvāmi temple at Saṇṇēnahalli of the same Yagaṭi hobli.

ಅದೇ ಯುಗಟ ಹೋಬಳಿ ಸಣ್ಣೇನಹಳ್ಳಿಯಲ್ಲಿ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಾಲಯದ ಎದುರು ಗರುಡಗಂಬದಮೇಲೆ.

- | | |
|----------------|----------------|
| 1. ಂಕ್ಷಯನ | 7. ಂತಂದೆಮಕಳು |
| 2. ಂವಚರ | 8. ಂದೂಪಸ್ತ[ಂ]ಬ |
| 3. ಂದಳನ | 9. ಂಪ್ರಾಚಾರೂದ |
| 4. ಂವಿಜಮನ | 10. ಂಮಾಡಿದೊಳಗ |
| 5. ಂದಲಿ ಗುರು ಆ | 11. |
| 6. ಂದವ ವಿರಪ | 12. |

Note.

The record is thickly covered over with soot so that a few lines at the bottom could not be deciphered. The inscription records the grant of a dūpastamba (mistake

for dipastambha, lamp pillar) by Ādapa and Virapa who were father and son, respectively. Regarding the date only the cyclic year Kshaya and the month Āsvija are given. The characters appear to belong to about the 17th century A.D.

25

At Singatagere, Singatagere hobli, on a stone near the tank bund.
ಸಿಂಗಟಗರೆ ಹೋಬಳಿ, ಸಿಂಗಟಗರೆಯಲ್ಲಿ ಕೆರೆಕಟ್ಟೆಯಹತ್ತಿರ ರಥದ ಮನೆಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಂದುರ್ಪತಿ ಸಂವ
2. ಂತ್ಸರದ ಮಾಘ ಬ
3. ಂಗಂ ಯಲು ಶಿವರಾತ್ರಿ
4. ಂಯ ಪರ್ವದಲು . . . ದ ದೇವ
5. ಂರ ನಂದಾದೀವಿಗೆಗೆ
6. ಂಬಿಟೆ . . . ಕಯಿಂ

Note.

This record on a rough stone is rudely engraved. It registers a grant of some land for a perpetual lamp of some god (probably the god Íśvara at Singatagere) on the day of the Śivarātre festival on the 10th lunar day of the dark half of Māgha in the year Durminati. The record is not dated in any era. The characters appear to belong to about the 17th century A.D. and the date might correspond to Monday, 23rd January 1682 A.D.

26

On a stone near the Siddhēśvara temple at Dēvanūr, Sakrepaṭṇa hobli.
(M.A.R. 1925, No. 56 revised.)

ಸಕ್ತಿಪಟ್ಟ ಹೋಬಳಿ ದೇವನೂರಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.
(1925ನೇ ಇಸವಿ ಮೈಸೂರು ಅರ್ಕಿಯೋಲಾಜಿಕಲ್ ರಿಪೋರ್ಟಿನ 56ನೆಯ ನಂಬರಿನ ಅದ್ಭುತದಿ.)

1.
2. ಶ್ರೀ ವೀರಪ್ಪ
3. ಯರೂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೇ
4. ಜಯ್ಯನವರು ಕೊ
5. ವೊಳಗಣ ಕೆಲಸಿಗಳಿಗೆ ತೆರಿಗೆಯ
6. ಮಾನ್ಯವಾಗಿ ಬಿಟರಾಗಿಹಾರನಹಳಿ
7. ಯ ನೀಮವೊಳಗಳ ದೇವನೂರು ಕೆ
8. ನಾಯಿಂದರಿಗೆ ತೆರಿಗೆಯ ಸುಂಕವನು ಸರ್ವಮಾ
9. ನ್ಯವಾಗಿ ಬಿಟೆ . ಈ ಧರ್ಮವನಾವನೊಬನಾದರೂ ಆ
10. ಳುವಿದವನು ಯಿದಕ್ಕೆ ತಪ್ಪಿದವನು
11. ವಾರಣಾಸಿಯಲಿ ತಂಮ ತಂದೆ ತಾಯ ಕೊಂ
12. ದ ಪಾತಕಕೆ ಹೋಗರು

Note.

This inscription published in M.A.R. 1925 as No. 56 is now thoroughly revised. It records a grant of freedom from the tax on barbers at Dēvanūr, which is said to have belonged to Hāranahālī sime. The date of the record is lost, but the record appears to belong to the Vijayanagar period since such grants to barbers are often found during that period. The characters might belong to about the 16th century A.D.

27.

At the bechirak village Honneyanahalli of Sakrepaṭṇa hobli, on a stone of the tank sluice. (Broken into two pieces).

Size 4'×6".

ಅದೇ ಸಕ್ರಪಟ್ಟಹೋಬಳಿ ಹೊನ್ನೆಯನಹಳ್ಳಿ ಹಾಳುಗ್ರಾಮದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕೆರೆಯ ತೊಡಿನಕಲ್ಲು. (ಎರಡು ತುಂಡಾಗಿದೆ).

ಪ್ರಮಾಣ 4'×6".

ಎಡಗಡೆ ತುಂಡು—

1. ಶ್ರೀ ನನ್ನಿಮಾರ್ತೃಣ್ಣ ಪಟ್ಟಳಿಗೆಯ ಎ
2. ಷಯಂಗರಸನ ಮಗೆ ಚಿನ್ನಮ್ಮ
3. ರಸನ ಸೇನಬೋವ ಮನಣ
4. ಯ್ಯ ಉತ್ತವಯ್ಯನ ಮಗ ಕೆ

ಬಲಗಡೆ ತುಂಡು—

5. ಷಯ ಕಟ್ಟಿನಿ ಕಲ್ಲತೊಂಬ ನಿಕ್ಕ
6. ಸಿದ ದೇಗುಲಮನನುಕೂಲನಾಗಿ
7. ಗೆಯ್ಯದ ತೊಂಬ ಮಾಡಿದ ಹೊನ್ನೋಜ
8. ಕೆಹಗೆ ಬಿತ್ತುವಟ್ಟವ ಕೊಂಡವ ಕವಿರೆಯ
9. ಬಾಣರಾಸಿಯ ಅಡಿದ ಮಂಗಳ.

Transliteration.

Left portion—

1. śrī Nannimārttaṇḍa Paṭṭaligeṇya E -
2. reyaṃgarasana maga Chiṇṇamma -
3. rasana sēnabōva Masaṇa -
4. yya Uttavayyana maga ke -

Right portion—

5. reya kattiṣi kalla tūmbaṇ ikki -
6. sida dēgulaman anukūlanāgi
7. geysida tūmba māḍida Honnōja
8. keṛege bittuvattava koṇḍava kavileya
9. Bāṇarāsiya aḷida maṃgaḷa

Translation.

Masaṇayya, son of Uttavayya and accountant (sēnabōva) of Chiṇṇammarasa, son of Nannimārttaṇḍa Paṭṭalige Ereyamgarasa, having constructed the tank,

caused the stone sluice to be erected and also the temple to be conveniently constructed. Honnōja made the sluice. He who takes away the *bittuvatta* of the tank is he who destroys tawny cows and Bānarāsi (Benares). Good fortune.

Note.

The record belongs to the reign of Chinnamarasa, son of Nannimārttaṇḍa Paṭṭalige Ereyamgarasa, belonging to a branch of the later Kadamba chiefs. It records the construction of a tank, its sluice and a temple by Masanayya, son of Uttavayya, and accountant of the Chief. The tank and the temple are now in ruins.

For more information about this branch of the Kadambas and their genealogy, see M. A. R. 1939, pp. 149-152.

The record is not dated. As inscription No. 37 M.A.R. (1939) belongs to Ereyāṅga, son of Chinnamarasa of the present inscription and is dated in 1096 A. D., the present inscription may belong to about 1080 A. D.

28

At Kāmēnahalli of Sakrepaṭṇa hobli, on a stone built into the wall of the Banāsankari temple.

Size $1\frac{1}{2}' \times 1'$.

ನಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬನಶಂಕರಿ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1'$.

- | | |
|--------------------|------------------|
| 1. ಶ್ರೀಮತು ಲಕ್ಷ್ಮೀ | 4. ದಿಗ್ಗೆ ಸಲು ಉಂ |
| 2. ನಾರಾಯಣ ದೇ | 5. ಬಳಿ ಕಾಮೇನಹಳಿ |
| 3. ವರ ಅಮೃತವ | |

Note.

This record registers the grant of the village Kāmēnahalli, where the inscription was found, for the *amritapadi* of the god Lakshminārāyaṇa, most probably at Dévanūr. The record is not dated and may belong to about the 17th century A.D.

29

At the ruined village Jamināpura, Hirenallūr hobli, on a stone lying by the road side.

Size $6' \times 2\frac{1}{2}'$.

ಹಿರನ್ನಲ್ಲೂರು ಹೋಬಳಿ ಹಾಳು ಜಮಾ ಪುರದ ಗ್ರಾಮದಲ್ಲಿ ರಸ್ತೆ ಮಗ್ಗುಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ಶ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಆಶಾ[ಗಜೇಂದ್ರ]ಚಂದ್ರ ದಿನೇಶಾಂಬರಪವನಭುಜವುತ್ಪಂಗ ಪ

3. ಯೋರಾಶಿಗಳುಳ್ಳನ ಜಂನಿಹಳೆಯ ಶ್ರೀನೀಲಕಂಠದೇವರ ಸಾಸನಂ ನೆಗಳ್ಳು ದು ಜ
4. ಯಸಂವಂಧರಥೋಳು | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ
5. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾತ್ರಯಕುಳತಿಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ
ಶ್ರೀಮತು
6. ಭೂವಲ್ಲಭ ಹೆಮ್ಮಾಡಿರಾಯಂ ಸಪ್ತಾರ್ಧಲಕ್ಷಭೂಮಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂ ಗೆ
7. ಯ್ತು ಕಲ್ಯಾಣದ ನೆರೆವೀಡಿನಲು ಸುಖರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮದಿಗತ ಪಂಚಮ
8. ಹಾತಟ್ಟ ಮಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ
9. ದ್ಯುಮಣಿ ಶ್ರೀಮತ್ತಿರುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ಸಂಗಲ ಬನವನೆ ಹಲಸಿಗೆ ಹುಲಿ
10. ಗೆ . . . ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗೆ ವಿಷ್ಣುವರ್ಧನ್[ನೆ]ಹೊಯ್ಸ[ಳ]ದೇವರು ಗಂಗೆ
11. ವಾಡಿ ತೊಂಭತ್ತ ಟುನಾನಿರಮಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ಹೋರಸ
12. ಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ||
13. ವಚನೆ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ನರಸಿಂಹಭೂಪಾಳಕಂ || ದೇವೋದೇವಗಿರೀಂದ್ರ ರುಂ[ದ್ರ]
14. ನಿಬರ ದ್ಯಾಕೀರ್ಣಕೀರ್ತಿಧ್ವಜಂ ದೇವಚಂಡಧರಪ್ರತಾಪಮಹಿಮಾವ[ಪ್ಪಂಭ]ಲಂಕೇಸ್ವರಂ ದೇವೋ
15. ಭವ್ಯವಿದಗ್ಧ ಮುಗ್ಧಸುಡತೀಪ್ರಖ್ಯಾತ ಮೀನದ್ವಜಂ ದೇವ ಸ್ತ್ರೀ ನರಸಿಂಹ ಭೂಪತಿರನೊ ಜೀಯಾ
16. ಸ್ಥಿರಂ ಭೂತಲೇ || ವ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಕಾಳೆಗದೊಳು ನಿನಾತ
17. ಕರವಾಳಹತಕ್ಕೆ ಹತಪ್ರಭುರ್ಮಹಿಪಾಳಕರೋಡಿಪೊಕ್ಕು ಗಹನಾನ್ತರದೊಳು ಕ್ಷುಧೆಯೊ
18. ಳುವೆ ವಂಸ್ಯಭೂಪಾಳದೊಳಿದ್ದರ ಹಣ್ಣಿನೆ ಹಣ್ಣಿನಲಮ್ಮದೆ ಕಾಯಿಕಾಯಿ ಬ
19. ಳ್ಲಾಳ ನೃಪಾಳ ಯೆಂಬಿದನೆ ಪಂಬಲಿಸಿದುದು ಮೈರಿಸಂಕುಳಂ || ಸ್ವಸ್ತಿ ಸಮ
20. ಸ್ತಭುವನಾತ್ರಯ ಸ್ತ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪ
21. ರಮ ಭಟ್ಟಾರಕಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮರೆರಾಜ
22. ರಾಜ ಮಲಪರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡಸೂರನೇಕಾಂಗವೀರ ನಿಸ್ಸಂಕಮಲ್ಲ ಸ್ತ್ರೀಮತು
23. ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಾಣ ವೀರಬಲ್ಲಾಳದೇವರು ಗಂಗೆವಾಡಿ ನೋಣಂಬವಾಡಿ ಬ
24. ನವನೆ ಹಾನುಂಗಲ್ಲುಟ್ಟಂಗಿ ಹಲಸಿಗೆ ಹುಲಿಗೆ ಹೆ ಬೆಳುವಲನಾಡ ಯೆರಡಜುನೂ
25. ಅಜ ರಾಜಧಾನಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಪಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ಲೊಕ್ಕುಗುಂಡಿ ನೆರೆ
26. ವೀಡಿನೊಲು ಸುಖ ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ || ತತುಪದಪದ್ಮೋ
27. ಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾನಾಮಂತಾಧಿಪತಿ ಮಹಾನಾಮಂತ ಘನಣಿ
28. ನಿಗ್ಗುಂದದ ಚಟ್ಟಯ ನಾಯಕರ ಪ್ರತಾಪಮೆಂತೆಂದಡೆ || ಸ್ತ್ರೀಯುಂ ಸ್ತ್ರೀಗೌರಿಯುಂ
29. ಪೇರುರದೊಳೆಡದೊಳೊಪ್ಪಿದ್ದರವರ್ಷಿಸ್ತಯೋಕಜ್ಜಾಯಂ ಮಾರಾಸ್ತಿ ಮಾರಾಧರ ರಮಿತ್ರ
30. ಪಯೋರಾಸಿ ಕೈಳಾಸನಿತ್ಯಃ ಶ್ರೇಯೋದ್ವರ್ಧಿಸ್ತ್ರಿಯಕ್ಷ ನೆಗಳ್ಳ ಹರಿಹರ ಕೂರ್ತು ಸಾಮಂ
31. ತ ಚಟ್ಟಂಗಾಯುಂ ಪರಂಗಡಂ ಪೋಲಪೋಡೆ ಪೆಂಪಿಂ ಬಿಣ್ಣಿಂ ಗುಣ್ಣಿನಿಂದಾರುಂ ಪೋಲಪ
32. ರೇ ಪೋಲರನೈ ವೃತನಾ ಸಂಘಟ್ಟನಂ ಚಟ್ಟನಂ || ಬಂದೆರದಂಗೆ ಕೊಟ್ಟು ಸರೆಮೈರಿಗೆ ಬೆಂಗುಡನೆ
33. ಂದು ಪೆಂಬಿದಾವಂದವೋ ತನ್ನೊಳಿಲ್ಲ ಧಯವಾಡಯಮಂ ಪಗೆಗೀವನುಂತೆ ಚಿತ್ರಂ
34. ದರೆನುತುಮತ್ತಂ ಪೊಗಳ್ಳುಂ ವಸುಧಾತಳವಕ್ಕುಹಿಂದೆ ನಿಗ್ಗುಂದದ ಚಟ್ಟನಂ ರಿಪುಘರಟ್ಟ
35. ನನಿಂದುಲರಾಟ ಪಟ್ಟನಂ || ಪ್ರಕಟಂ ದೋರ್ಬ್ಬಳದುರ್ವಿಸಿಂ ಸುಭಟನಾ ನಾಮಂತ ಮಲ್ಲಂ ರ
36. ಣಾನುಕ ದೊನೊಲು (?) ಕಿಡಿರಾಗಿ ತಾಗಿದರಿ ಸೇನಾಚಕ್ರಮಂ ನೀಡೆಪೋಯ್ತು ಕಬಂಧಂ ಕುಣಿದಾಡೆ
37. ವೀರರ ಸಿರಂ ಜೀರೇಳೆ ಮಾರಾಂತ ರಾಘುತನಂ ಕೊಂದೆರಡಾನೆಯಂ ಪಿಡಿದನಾ ಚಂಗಾಳುವನು
ಗ್ರಾಚಿಯೊಲು ||
38. ಅನ್ತವರ ಕುಳಾನ್ವಯವೆನ್ನೆಂದಡೆ || ಮಿಂಡರ ಜಕಗೊಡ ಆತನ ತಮ್ಮ ಅದಿಗೊಡ ಅವರ ಸುಪುತ್ರರ
39. ಪ್ಪ ಬಂವಗೊಡ ಆತನ ತಮ್ಮ ಪಟ್ಟಿಗೊಡ ಹರಿಯಮ ಕಲ್ಲಗೊಡ ಸೋಮಗೊಡ ಅದಿಗೊಡ ಮಗೆ ಚ
40. ಕ ಹರಿಯಮಗೊಡ ಅನ್ತಾತನ ತಮ್ಮ ನೀಲಕಂಠ || ಯಿನ್ನಿಬರು ಯಿದು ಸ್ತ್ರೀ ನೀಲಕಂಠ ದೇವರಿಗೆ
ನಿತ್ಯಪೂ
41. ಜೆಗಂ ನಿವೇದ್ಯಕ್ಕಂ ಚೈತ್ರಕಂ ಪೈತ್ರಕಂ ತಪೋದನರ ಆಹಾರದಾನಕ್ಕಂ ದೇವರ ನಂದಾದೀವಿಗೆಗಂ
ಬಿಟ್ಟ ಧರ್ಮ

42. ಎಂತೆಂದಡೆ || ಕೊಂಗಿಯ ಕೆಪೆಯ ಕೆಳಗೆ ಗೌಡುಗಡೆಯ ನೆರೆಯಲು ಸಲಗೆ ೧ ಗೌಡುಗೆಪೆಯ
 43. ಕೆಳಗೆ ಮೊದಲೇರಿಯಲು ಗದೆ ಸಲಗೆ ೧ ದೇವರ ಮುಂದಣ ಮಣಲಕೆಯ ಮತ್ತರೊಂದು ೧ ಹಳೆಯ
 44. ಹಾಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಊರಹಡುವಣ ಹರಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಕಾನಿಯ ಬ
 45. ಳೆಯ ಎರೆಯ ಕೆಯಲು ಕಂಬ ಅಜುನೂಜು ೬೦೦ ಕೊಡವೀನ ಸುಂಕಮಾನ್ಯ || ಅನ್ತತಪೋ
 46. ಧನರ ಗುರುಕುಳಾನ್ವಯವೆಂತೆಂದಡೆ || ಗುಣನಿಧಿ ನೀತಿವಿದ
 47. ಕ್ಷೇತ್ರಮುಖತೀಕ ನಿಂತೀಧಾತ್ರಿಯೊಳು ನೆಗಲ್ ಬ್ರಹ್ಮೇಸ್ವರ ಪಂ
 48. ಡಿತರ ತಮ ಹಂಪಜೀಯರ ಕಾಲಂ ತೊಬದು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿದಿಟ್ಟ ಧರ್ಮ ಅ
 49. ವರ ಸುಪುತ್ರರವ್ವ ಸೋವರಾನಿಪಂಡಿತರು ಆತನ ತಮ ದೇವೇಂದ್ರ ಪಂಡಿತರು ಇಂತೀ ಧರ್ಮ
 50. ಮಂ ಪ್ರತಿಪಾಳನಿದಗ್ಗೆ ಗಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾವಿರ ಕವಿರೆಯಂ
 51. ಸಹಸ್ರ ತಪೋಧನರ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಪುಣ್ಯದಿನದಲು ಯಥಾವಿದಿಯಂ ದಾನಂ ಮಾಡಿದ ಪ
 52. ಲ ಮಂತದಕ್ಕನ್ಯಾಯಮಂ ಚಿಂತಿಸಿದಂಗಂ ಮಾಡಿದಂಗಂ ಕುರುಕ್ಷೇತ್ರದಲು ತಪೋಧನರ ಬ್ರಾ
 53. ಹ್ಮಣರ ಕವಿರೆಯಂ ಕೊಂದ ಪಾಪ ತಪ್ಪದು || ಯನ್ನೀ ಧರ್ಮವನು ಕೆಡಿಸಿದವನು ಪಂಚ
 54. ಮಹಾಪಾತಕನಕ್ಕು ||

Transliteration.

1. namas-tumga śiras-tumbi chandra-chāmara-chāravē traī-lōkya-nagarā-
rambha mūla-
2. stambhāya Sambhāvē || śāsā-[gajēndra]-chandra dinēśāmbara pavana bhujā-
vuttumga pa-
3. yōrāsigaḷ ullina Jamnihaliya śrī Nilakamṭha dēvara sāsanaṃ negaḷdudu Ja-
4. ya samvamchharadoḷu | svasti samasta bhuvanāśrayaṃ śrī prithvī-valla-
bham mahā-
5. rājādhirāja paramēśvaraṃ parama bhaṭṭārakaṃ Śatyāśraya-kula-tilakaṃ
Chāḷukyābbharaṇaṃ śrīmatu
6. Bhūvallabha Hemmāḍirāyaṃ saptārdha lakkha bhūmiyaṃ duṣṭa-nigraha
śiṣṭa-pratipāḷanaṃ ge-
7. ydu Kalyāṇada nelevīḍinalu sukha-rājyaṃ geyyuttaṃ ire || svasti samadhi-
gata paṃcha ma-
8. hā-śabda mahāmaṇḍalēśvaraṃ Dvārāvatī puravarādhiśvaraṃ Yādava
kulāmbara
9. dyumaṇi śrīmat-Tribhuvanamalla Talakāḍu-Komgu-Naṃgali Banavase
Halasige Huli-
10. ge . . . goṃḍa bhujabāla-Viragaṃga Viṣṇuvarddha[na] Hoysa[la]
dēvaru Gaṃga
11. vāḍi tombhattaru sāsīramaṃ duṣṭa-nigraha śiṣṭapratipāḷanaṃ geydu
Dōrasa-
12. mudrada nelevīḍinalu sukha-saṃkathā-vinōdadi rājyaṃ geyuttire ||
13. vachana¹ antātanaḡra-tanūjaṃ Narasiṃha bhūpāḷakaṃ² dēvō-dēva-girīṃdra
rup[dra]

14. sikhara-byākirṇa kirtti-dhvajaṃ dēva chaṃḍadhara-pratāpa mahimāva-
[shtaṃbha] Lamkēśvaraṃ dēvō-
15. bhavya-vidagdha-mugdha-sudatī-prakhyāta Minadhvaṃ dēva sri Nara-
siṃha bhūpatir asau jīyā-
16. sthiraṃ bhūta¹ va¹ antātanagra-tanūjaṃ Ballāla bhūpālakam¹ kālegadoḷu
nisāta
17. karavāla hatakke hataprabhar-mmahīpālakar ōḍi pokku gahanāntaradoḷu
kshudheyo-
18. ḷuve vaṃnya-bhūjālādoḷ irdda haṅgaḷane haṇnenal ammade kāyi kāyi Ba-
19. llāla nripāla yembidane paṃbalisidudu vāiri-saṃkuḷam¹ svasti sama-
20. sta bhuvanāśraya sri prithvī-vallabham mahārājādhirājaṃ paramēśvara pa-
21. rama bhāṭṭarakam Yādava-kuḷāmbara-dyumaṇi saṃyakta-chūdāmaṇi Male-
rāja-
22. rāja malaparoḷu gaṃḍa kadana-prachanḍa sūraṇ ḍkāṃga-vīra nissamka
malla srimatu
23. pratāpa-chakra-vartti Hoysaṇa Viraballāla dēvaru Gaṅga vāḍi Nonaṃbavāḍi
Ba-
24. navase Hānumgall-Uchchaṅgi Halasige Huligere Beḷuvalanāḍa yeradaṇu
nū-
25. rara rājadhāniyaṃ duṣṭa-nigraha śiṣṭa-pratipālanam geydu Lokkugumḍi
nele-
26. vīḍinoḷu sukha saṃkathā-vinōdadim rājyaṃ geyuttire¹ tatū pada padmō-
27. pajivi¹ svasti śrīmanu mahāsāmaṃtādhipati mahā sāmaṃtaghasaṇi
28. Nirggumḍada Chaṭṭaya nāyakara pratāpam emṭeṃḍade¹ Sriyūṃ sri Gauri-
yūṃ
29. pēruradoḷ eḍadoḷ oppirddavar visva-lōka-jyāyam mālāstimālā-dharar
amitra-
30. payōrāsi Kaiḷāsa-nityaḥ śrēyōdvar dvi-triy-akṣa negaḷda Haribara kūrttu
sāmaṃ-
31. ta Chaṭṭaṅg-āyūṃ param gaḍam pōlipode pempim biṇṇim guṇṇinimḍ-
āruṃ pōlipa-
32. rē pōlar anya-pritaṇā-saṃghaṭṭanam Chaṭṭanam¹ baṃḍ-eradaṃge koṭṭu sale
vairige beṃḡudan e-
33. mḍuv-embidāvamḍamō tannoḷ illa bhayav-ā bhayamaṃ pageḡivan umte
chitraṃ
34. dal enutu mattam pogalguṃ vasudhātāḷav-akkaṇimḍe Nirggumḍada
Chaṭṭanuṃ ripu-gharaṭṭa-
35. nan imḍu-lalāṭa-paṭṭanam¹ prakāṭam dōrbbaḷad-urvvinim subhaṭaṇ ā
sāmaṃta-mallaṃ ra-

36. nānukadonolu (?) kidirāgi tāgid-ari-sēnā-chakramam sile poyye kabamdhām
kupidāde
37. vīrara siram jūrēle mārāmta rāūtanam komd-erāḍāneyam piḍidan ā Cham-
gāḷuvan-ugrājyolu ||
38. antavara kulānvayav-emtemdaḍe || Miṇḍara Jakagaḍa ātana tamma
Ādigauḍa avara suputrara-
39. ppa Baṇmagauḍa ātana tamma Setṭigauḍa Hariyama Kallagaḍa Sōma-
gaḍa Ādhigauḍa maga Chi-
40. ka Hariyamagaḍa antātana tamma Nilakaṇṭha || yint-inibaru yidu sri
Nilakaṇṭha dēvarige nitya pū-
41. jegam nivēdyakkam chaitrakam paitrakam tapōdhanara āhāra-dānakkam
dēvara namdādivigegam biṭṭa dharmma
42. emtemdaḍe || Komgiya kereya kelage Gauḍu gadeya nereyalu salage 1
Gauḍugereya
43. kelage modalēriyalu gade salage 1 dēvara muṇḍaṇa maṇala keyi mattar
omdu i haḷeya
44. hālakeyalu mattar omdu 1 ūra haḍuvana haraḷa keyalu mattar omdu 1
Kāniya ba-
45. liya ereya keyalu kamha arunūru 600 koḍavisa sumka mānya || antā tapō-
46. dhanara guru kulānvayav-emtemdaḍe || guṇa-nidhi
nīti-vidam
47. kshētramukha tiḷakan imti dhātriyolu negaḷda Brahmē-
svara paṇ-
48. dīlara tamma Hampajiyara kālam toḷadu dhārāpūrvakam māḍi biṭṭa
dharmma a-
49. vara suputrarappa Sōvarāsi paṇḍitaru ātana tamma Dēvēmdra Paṇḍitaru
imti dharmma-
50. maṇ pratipālisidargge Gamge Vāraṇāsi Kurukshētradoḷu tapōdhanara Brā-
51. hmaṇara kavileyam komda pāpa tappadu || yinti dharmmavanu keḍisida-
vanu paṇcha
52. mahāpātakan akku ||

Translation.

Lines 1-4.

[Praise of Śambhu] In the year Jaya, the charter of the god Nilakaṇṭha became well-known (to endure) as long as the cardinal elephants, moon, sun, sky, air and ocean endure.

Lines 4-7.

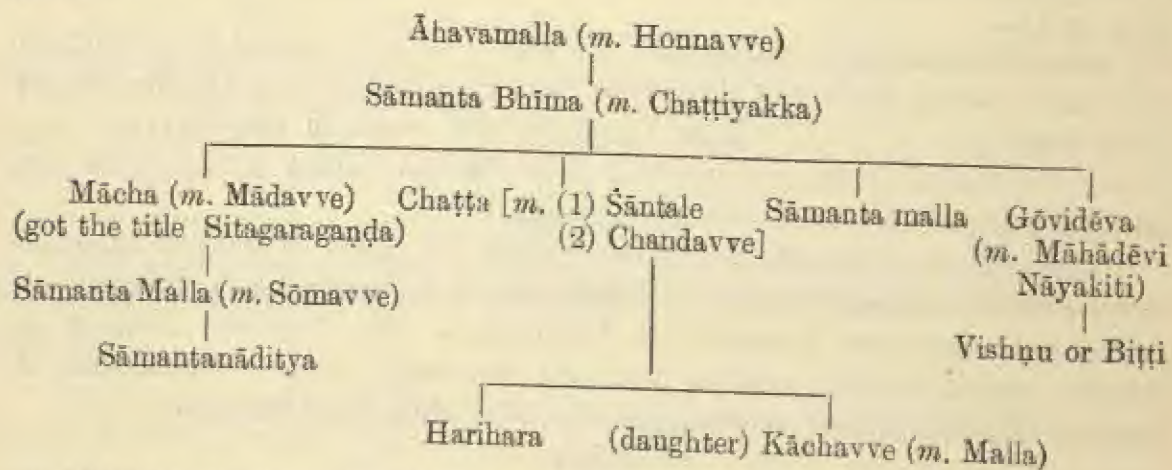
Be it well. While the illustrious Bhūvallabha Hemmādirāya, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājādhirāja rāja-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya,

At the beginning, the record mentions Bhūvallabha Permmāḍi, the Chālukya ruler as the overlord. Bhūvallabha Permmāḍi or Bhūlōkamalla Permmāḍi is the same as Sōmēśvara III who reigned between 1126 and 1139 A.D. The record does not belong to his reign. But as the predecessors of Chaṭṭa, ruler of Nirgunda, were first serving under Bhūlōkamalla before they became subordinate to the Hoysalas, we find in all the inscriptions of that family reference to their previous master Bhūlōkamalla. The record belongs to the reign of Ballāla II and the line of kings from Vishṇuvardhana is detailed as usual with descriptions in each case.

Ballāla is referred to as ruling at Lokkuguṇḍi at the time of this grant. Lokkuguṇḍi is the present Lakkundi in the Dharwar District. After Ballāla conquered the northern territories he stayed at Lokkuguṇḍi and ruled the kingdom from that place for some time.

We are then introduced to Chaṭṭa Nāyaka of Nirgunda, a subordinate of Ballāla II. This Chaṭṭa and his family are referred to in a number of inscriptions. (E. C. V Ak. 55; VI Kd 30, 35, 37, 38; XII Ck, 11, 13, 14, 20, 35, 40; M.A.R. 1910, para 76; 1918, para 94, etc). Chaṭṭa was the subordinate of Vishṇuvardhana also. He and his brothers appear to have been very powerful during the reign of Vishṇuvardhana. In E. C. XII Ck. 35, Chaṭṭa is said to have defeated the Pāṇḍya king in the battle at Emmeganūr, captured his elephants and presented them to his lord Vishṇuvardhana.

The following is the table of Chaṭṭa's family according to the information we now possess :—



Kd 36 and 37 mention Kariyabamma also before Ahavamalla. This Kariyabamma is said to have got the titles Gaṇḍatalaprahāri and Dodḍankambaḍiva from the Chālukya emperor Ahavamalla. This Kariyabamma gave the name of his master Ahavamalla to his son. This Ahavamalla's son was Sāmanta Bhīma who had four children. These, who were the subordinates of the Chālukyas, afterwards became the subordinates of Vishṇuvardhana. Vishṇuvardhana gave the title of

Sitagaragaṇḍa to Mācha, the eldest of the four brothers. Sāmanta Malla was the son of Mācha. He defeated Chengāḷva in fierce battle, captured two elephants and the royal umbrella and presented them to his king. Biṭṭi or Vishṇu, son of Gōvidēva, the last among the brothers, is said to have conquered Nilagiri.

The record is dated in the cyclic year Jaya. This Jaya occurs only once during the reign of Ballāḷa II, that is, on 1174-75 A.D. and this might be taken as the date of the record. If so the record belongs to his early days. The titles applied to him also suggest accordingly. He is given the titles of śrī prithivīvallabham mahārājādhirājam paramēśvara parama bhaṭṭāraka, etc. But he is not given the titles of Śānivārasiddhi and giridurga-malla which are applied to him in all his later records. Sāmanta Chatta, Malla and Gōvidēva appear to have served under Vishṇuvarddhana, Narasimha I and Ballāḷa II. The mention of Lokkigonḍi as the capital of Ballāḷa II, in the present record, as early as 1174-75 A.D. shows that Ballāḷa II started his northern expedition as soon as he became the ruler.

The present record is found lying in the ruined village-site of Jammāpura which is called as Jannihali in the record. The village is about 12 miles from Nirggunda which was the capital of Chaṭṭa. Chaṭṭa's wife and son-in-law are said to have erected the Chaṭṭēśvara temple in the memory of Chaṭṭa at Vokkalagere which is four miles from Jammāpura. Chaṭṭa and his brothers were ruling Nirgunda nāḍ which forms the present Kaḍūr, Hoḷalkere and Chikkanāyakanahalli taluks.

The grant was made after washing the feet of Hampajiya, brother of Brahmēśvara Paṇḍita. Hampajiya had two sons named respectively Sōvarāsi Paṇḍita and Dēvēndra. These belonged to the Kāḷāmukha sect and they were the priests of the Nilakanṭha temple.

SHIMOGA DISTRICT.

NAGAR TALUK.

30

At Nagar, Nagar hobli, on a stone set up in the enclosure of Mr. Srinivasa Rao's rice mills.

Size 4' × 3'.

ನಗರದ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ ಶ್ರೀನಿವಾಸರಾಯರ ರೈಸ'ಮಿಲ್ಲಿನ ಆವರಣದಲ್ಲಿ ನೆತ್ತಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಕಾಣೆ ಒಡೆದು ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 4' × 3'.

1. ಯ ಕಲುಗೆ
2. ತಿದ ಧೂಮಿ
3. ಸಾನನವ ಬ

4. ಣಿ ಆಗಾಂಮ್ಯ ನಿ
5. ಪಾರಂಪರೆಯಾಗಿ
6. ತ್ರಗ್ನಾನಾತಿ ಸಾಮಂತದಾ
7. ಗಳೂ ಚಂದ್ರಾದಿತ್ಯರು ಕ
8. ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮಣಪೇನ ಬೋವನ
9. ಬರಹ ಸ್ವ ನಂ| ಪರದತ್ತಾಪಹಾರೇಣ|| ಸ್ವದತ್ತ ನಿಪ್ಪಲ
10. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ಪರ್ವತಸ್ಯಾಣಿ ವಿಷ್ಣುಯಾಂ
ಹಾಯತೇ ಕ್ರಿಮಿ ಯೇ
11. ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ ಅಳುವಿದರೆ ದೇವರೋಕ್ತ ಮತ್ತೊರೋಕ್ತ ವಿಧೂತಿ ರುದ್ರಾಕ್ಷಿ ವೇಡೆಯರು
ಭಕ್ತರಿಗೆ ಹೊರಗು
12. ತಂಮ ತಂದೆ ತಾಯಾ ಗುರುದೈವವನು ಪಾರಣಾಸಿಯಲಿ ಕೊಂದಾ ಪಾಪಕೆ ಹೋಹರು ಶ್ರೀ ಶ್ರೀ
ಸದಾಶಿವರಾಯ
13. ರೂ ಹಂಪೆಯ ಹಸ್ತಿನಾವತಿಯೆಂಬ ವಿದ್ಯಾನಗರಿಯಲೂ ಸುಖ ಸಂಬತಾ ವಿನೋದದಿಂದ ದುಪ್ಪನಿಗ್ರಹ
ಶಿಷ್ಯಪ್ರತಿಪಾ
14. ಲಕರಾಗಿ ಸಕಳ ವರ್ಣ ಧರ್ಮಗಳಿಂ ರಾಜ್ಯಂಗೆಯಿಲುತ್ರಿಹ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದಾ
ಅರಗದ ಪೇಂಠೆಯಕ್ಕೆ ಸ
15. ಉವ ಯಿಥೈವೊಂಬತ್ತು ಕಂಪಣದೊಳಗಾದ ರಾಜ್ಯವನು ಮಾಗಣೆಯಾಗಿ ಸದಾಶಿವರಾಯ
ನಾಯಕರೂ ಆಳುವ
16. ಕಾಲದಲೂ ಅವರ ಸಂನ್ಯಾಸವಿಡಿದು ಸಕಲಗುಣ ಸಂಪನ್ನರುಮಪ್ಪ ಬಂಕಿಯರನರೂ ಹೊನ್ನೆಯಕಂಬಳಿ
17. ವೊಡೆಯರಾದ ಶಂಬರದೇವಿ ಅಮನವರೂ ಘಠದಮೇಲಣ ಮುಂಗಿನಾಡ ಬಿದಿರೂರು ಕಬ್ಬುನಾಡು
ಮುಂತಾ
18. ದ ನೀಮೆಗಳನೂ ಸಧರ್ಮದಿಂದ ಪಾಲಿಸಿ ನಡೆಸಿಕೊಂಬ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದ ಅರಗದ
ಪೇಂಠೆಯಕ್ಕೆ
19. ಸಲುವ ಯಿಥೈ ವೊಂಭತ್ತು ಕಂಪಣದೊಳಗಣ ಕಬ್ಬುನಾಡ ಪಡುವ ಧಾಗೆಯಲೂ ಹರಿಗಾರ| ಕುಳಗೆ
ಬಳಿಯ ಚಿಟಿ
20. ಗೌಡನು ಪಾಳಿಗೆಕಂತ್ತೆಯ ಕಲ್ಯಾಣದ ವೊಡೆಯರು ದೇವರ ಬಿದುರೂರಲ್ಲಿ ಯಿದ ನಿರಾಸಿಯಮಠಕೆ
ಕೊಟ್ಟ ದ
21. ಮೃ ಸಾಸನದ ವೊಕ್ಕಣಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಮೂಲಸಲಿಕೆಯ ಕುಳಕ್ಕೆ ಸಲುವ ಹರಿಗಾರುಗ್ರಾ
22. ಮದೊಳಗೆ ನೆತ್ತರುಗೊಡಗೆಯ ಅರಳಯವೊರಡಿನ ಭೂಮಿಯ ವೊಂದು ವರಹ ಸಿಧಾಯವನೂ|ತಿರು
23. ಮಲೆ ಪರ್ವತ್ತಕ್ಕೆ ಹಿರಿಯ ಮಾಂನೈರುಗಳಿಗೆ ಧರ್ಮಕ್ಕೆ ನಡೆಸಿಬರುತುಂಯಿದ ನೆತ್ತರುಗೊಡಗೆಯ
ಅರುಳ ಮೊ
24. ರಡಿನ ವೊಂದುವರಹ ಸಿಧಾಯದ ಭೂಮಿಯನು ನಾವು ಕಲ್ಯಾಣದೇವರ ಬಿದಿರೂರ ನಿರಾಸಿಯಮಠಕೆ ಸಹಿ
25. ರಣ್ಣೋದಕ್ಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಹದೂ ಲ್ಲಂಗ ಮುದ್ರೆ ಕಲ ನೆಟ್ಟು ಕೊಟ್ಟನಾಗಿ
ಆ ಭೂಮಿಯ ಚ
26. ತೂನ್ನಿಮೆಯ ಗಡಿಯ ವಿವರ| ಮೂಡಲು ನೆಲನಂಚು ನೀರ್ವಯೆರಕಲು ಗದೆ ತೆಂಕಲು ನೆಲನಂಚು
27. ನೀರ ಯೆರಕಲೂ ಗಡಿ ಪಡುವಲು ನೆಟ ಲಂಗಮುದ್ರೆಯ ಕಲೂಗಡಿ| ಬಡಗಲು ಹರಿದ ಹೊಳೆಗಡಿ
28. ಯಂತಿ ಚತುನ್ನಿಮೆಯಿಂದ ವೊಳಗಾದ ವೊಂದು ವರಹನ ಸಿಧಾಯದ ಭೂಮಿಯನು ನಾಲು ನಿಮಗೆ ಶಿ
29. ಪಾರ್ಪಣವೆಂದು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಹದು ಕೊಟ್ಟವಾಗಿ
ಆ ಭೂಮಿಗೆ ಸಲು
30. ವ ಮನೆ ಮನೆದಾಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷೀಣ ಅಗಮ್ಯ ನಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತ್ತೇ
31. ಜೋಪಾರ್ಪನೆಗಳನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮ ಶಿಷ್ಯ ಪಾರಂಪರೆಯಲೂ ಸುಖದಲೂ ಬದು
ಬಹಿಯೆಂ

32. ದು ನಾಲು ನಮ ಶ್ರೀ ಪುತ್ರಗ್ನಾತಿ ನಾಮಂತ ದಾಯಾದ್ಯರು ಮತದಿಂದ ವೊಪ್ಪಿವೊಡಂಬಟ್ಟು
ಕೊಟ್ಟ ಧರ್ಮ ಸಾ
33. ಶಾನಿ ಯಂತಪ್ಪದಕ್ಕೆ ನಾಕ್ಷಿಗಳು ಚಂದ್ರಾದಿತ್ಯರು ಕರ್ತೃರವೊಪ್ಪ ಕಲಿನಾಥದೇವರು ಯಂತೀ
ಯಂತಿವ
34. ರು ಉಭಯಾಂನೃತದಿಂದ ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮುಮಣ ಸೇನದೋವನ ಮಗ ಲಂಗಣನ ಬರಹ
35. ದಾನ ಪಾಲನ ಯೋರ್ಮಥೈ ಯಿದಾನಾಥೈಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
ಪಾಲನಾದಚ್ಯುತ
36. ಂ ಪದಂ | ಸ್ವದತ್ತಂ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪಾರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
37. ದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ತು | ಯೀ ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ಅಳುವಿದರೆ ದೇವರೋಕ ಮತ್ತರ್
38. ರೋಕ ವಿಧೂತಿ ರುದ್ರಾಕ್ಷಿ ವೊಡೆಯರಿಗೆ ಹೊರಗು ತಮ ತಂದೆ ತಾಯಿಗು
39. ರು ದಯವವ ವಾರಣಾಸಿಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋಪರು ಈ ಧರ್ಮಕ್ಕೆ ಅವನಾನು
40. ಬ ಅಳುವಿದರೆ ವಾರಣಾಸಿಲಿ ನೂಜೆಂಬು ಕವಿರೆಯ ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
41. ಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. ya kalu ga
2. tida bhūmi
3. sāsana va ba
4. ṇi āgāṇimya si
5. pārampareyāgi
6. tra-gñāti sāmanta dā
7. gaḷu chamdrādityaru ka
8. Kabbu nāḍa Lakshmaṇa sēnabōvana
9. baraha sva nam! para-dattāpahāreṇa! sva-datta nishpala
10. sva-dattaṁ para-dattaṁ vā yōharēti rsha sahasrāṇi
visṭāyāṁ jāyatē krimi yī-
11. dharmmake āvanānoba alupidare dēva-lōka marttya-lōka vibhūti rudrākshi
voḍeyaru bhaktarige horagu!
12. taṁma taṁde tāyā guru daivavanu Vāraṇāsiyali koṁdā pāpake hōharu
śrī śrī Sadāshiva rāya-
13. rū Hampeya Hastināvatiyemba Vidyānagarīyalu sukha saṁkhatā vinōda-
diṁ duṣṭa-nigraha śiṣṭa-pratipā
14. lakaṛāgi sakaḷa varna dharmmaṁgaḷiṁ rājyaṁ geyiūtṭiḥa kālādallū avara
nirūpadimḍā Āragada Vēṁṭheyakke sa-
15. luva yichhehhe voṁbattu kaṁpanadolaḡāḍa rājyavanū māgaṇiyāgi Sadā-
śiva rāya nāyakarū āluva
16. kālādallū avara saṁmathaviḍidu sakala-guṇa-sampannarum appa Baṁki-
yasarū Homneya Kambali-
17. Voḍeyarāda Śaṁkharadēvi aṁmanavarū ghaṭhada mēlaṇa Muṁgināḍa
Bidirūru Kabbunāḍu muṁtā-

18. da simegalanū sadharmmadim pālisi naḍesikompa kālādallū avara nirūpa-
dimda Āragada Vēmṭheyakke
19. saluva yichhe vombhattu kampanadolagaṇa Kabbunāda paḍuva bhāgeyalū
Harigāra¹ kuḷage baliya Jeṭi-
20. gaṇḍanu Jāligekamṭteya Kalyaṇada Voḍeyaru dēvara Bidurūralli yida
Nirāsiya maṭhake koṭṭa dha-
21. rma sāsanaḍa vokkaṇeya kramaveṃṭemḍare naṃma mūla-salikeya kuḷakke
saluva Harigāru grā-
22. maḍolage nettarugoḍageya araḷiya moraḍina bhūmiya vomḍu varaha sidhā-
yavanū¹ Tiru-
23. male parvattake hiriya māṃnyarugaḷige dharmmakke naḍasi barutum yida
nettarguḍageya aruḷi mo-
24. raḍina vomḍu varaha sidhāyada bhūmiyanu nāvu Kalyaṇa dēvara Bidirūra
Nirāsiya maṭhake sahi-
25. raṇyōdakka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu liṃga mudre kala
netṭu koṭṭenāgi ā bhūmiya cha-
26. tūssimeya gaḍiya vivara¹ mūḍalu nelanaṃchu nīrra yerakalu gade temkalu
nelanaṃchu
27. nīra yerakalū gaḍi paḍuvalu neṭa liṃga mudreya kalu gaḍi¹ baḍagalu harida
hole gaḍi
28. yimṭi chatussimeyimḍa voḷagāda vomḍu varahana sidhāyada bhūmiyanu
nāu nimage Śi-
29. vārpaṇavemḍu sahiranyōdaka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu
koṭṭevāgi ā bhūmige salu-
30. va mane manedāṇa nidhi nikshēpa jala pāshāṇa akshīṇi agamyā siddha
sādhyamaḷaṃba ashta bhōgattē-
31. jōpārjanegaḷanū āgumāḍikomḍu nimma śishyapāraṃpareyalū sukhadaḷū
badu bahiri yem-
32. du nāu naṃma śrī putra gñāti sāmamṭa dāyādyaru matadimḍa voppi
voḍambaṭṭu koṭṭa dharma sā-
33. sāna¹ yimṭtappudakke sākshigaḷu chaṃdrādityaru karttara voppa Kali-
nāthadēvaru yimṭi yimṭiva-
34. ru ubhayāṃṇmatadimḍa Kabbunāda Lakshumaṇa sēnabōvana maga Liṃ-
gaṇana baraha
35. dāna-pālanayōr-madhye yi dānāchhrēyōṇu pālanam dānā svargam avāpnōti
pālanād achyuta-
36. m paḍam svadattam dviguṇam puṇyam paradattānupālanam paradattāpa
hārēṇa sva-
37. dattam nishphalam bhavēṭṭu yi dharmmakke āvanānobba alupidare dēva-
lōka marttya-

38. lōka vibhūti rudrākshi voḍeyarige horagu tamma tamde tāyi gu-
 39. ru dayivava Vāraṇāsili koṇḍa pāpake hōharu ī dharmmakke āvanānu-
 40. ba alupidare Vāraṇāsili nūṇemtu kavileya koṇḍa pāpakke hō-
 41. haru śrī śrī śrī

Translation.

Lines 1-12.

[Usual imprecatory and benedictive verses and sentences].

Lines 12-16.

While Sadāśivarāya was ruling Vidyānagari, called Hastināvati in peace, wisdom and happiness, punishing the wicked and protecting the good, with all the varnas and dharmas ; and while under his order, Sadāśivarāya nāyaka was ruling nine districts in Āraga kingdom as a māgaṇī.

Lines 16-21.

With his (Sadāśivarāya nāyaka's) permission while Bankiyarasa, possessor of all the good qualities, and the Honneya kambali Waḍiyar Śankaradēvi Amma were ruling the kingdoms like Bidirūru of Mungināḍu and Kabbunāḍu above the Ghats by their order Jeṭigaṇḍa belonging to (the village) Harigāra (which is) to the west of Kabbunāḍu in the nine districts of the Āraga kingdom, granted the dharma śāsana to the Nirāsi matt of Jāḷigekamṭteya Kalyaṇaḍa voḍeya at Bidurūr as follows :—

Lines 21-35.

Land of Araḷiya moraḍi, of nettarugoḍage in the village Harigāru belonging to our mūlasaligeya kuḷa, of the income of one varaha, (and) land of Araḷiya moraḍi, of nettarugoḍage which had been granted for the charities of the Tirumale parvata and elders, of the income of one varaha we have granted with gold and pouring of water and setting up the linga mudre stone to the Nirāsi matt of Kalyaṇadēva at Bidirūr. The four boundaries of that land : to the east the border of the land is the black cotton soil field ; to the south black cotton soil field is the boundary ; to the west linga mudre stone set up is the boundary ; to the north the flowing river is the boundary : Thus the land of the income of one varaha, within these four boundaries (which) we have granted to you as an act of devotion to the god Śiva with gold and pouring of water, you may enjoy in succession of your pupils getting the 8 kinds of enjoyments like house, site, etc., belonging to that land. Thus the dharmaśāsana granted by us with the consent of our wife, sons, gñāti, subordinate and dāyādi. The witnesses to this : moon and sun. The signature of the *karta* (? donor) Kalinātha-dēva. Thus with the consent of all these the writing of Liṅgaṇa son of Lakshmaṇa sēnabōva of Kabbunāḍu.

Lines 35-41.

[Usual imprecatory verses and sentences].

Note.

The top portion of the stone on which the record is engraved is broken and lost so that the record is incomplete. The stone appears to contain two grants. The first grant is completely lost except for the imprecatory sentences and the name of the writer Lakṣmaṇa sēnabōva's (? son). As the second grant also is written by Lakṣmaṇa sēnabōva's son Liṅgaṇa, it is not improbable that the same grant is repeated twice.

The record belongs to the reign of Sadāśivarāya, king of Vijayanagar and his subordinate Sadāśivarāya nāyaka of Keḷadi. Bankiyarasa and Śankaradēviyamma who were the subordinates of Sadāśivarāya nāyaka are said to have been ruling Kabbunāḍu and Muṅgināḍu. The inscription records the grant by Jeṭigaṇḍa, of some land of the income of one varaha to the Nirāsi matt of Jāligekanteya Kalyaṇa Voḍeyar at Bidirūr.

The record is not dated. But we know that Sadāśivarāya ruled the Vijayanagar kingdom between 1543 and 1567 A.D. and Sadāśivarāya nāyaka ruled the Keḷadi kingdom between 1513 and 1545 A.D. Bankiarasa and Śankaradēvi are also referred to in a number of inscriptions as ruling at the same time. (E.C. VIII, Ng. 1, 2, 3, 4, 5, 77, etc). So we may assign the record to about 1545 A.D.

Muṅgināḍu and Kabbunāḍu form the present Nagar taluk. Nagar had the name of Bidirūr during the Nāyak period. When Hyder conquered the place he renamed it as Nagar. The place where the record is found appears to be the old site where the Nirāsi matt, which is referred to in the record, once stood. Kalyaṇa Voḍeyar was the pontiff of the matt. Nothing more is known about him.

The land granted is said to have been originally granted to the predecessors of the donor as a *nettarugoḍage*, which means a grant of land made to the relatives of a hero who died in battle.

The writer of the epigraph is Liṅgaṇa, son of Lakṣmaṇa sēnabōva.

31

Copper plate record in the possession of Sāhukār Śrīnivāsarao at Nagar.

Two plates.

ನಗರದ ತಾಲ್ಲೂಕು ಹಳೇ ನಗರದಲ್ಲಿ ಅದೇ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿತ್ತು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

I ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗತಿರಕ್ಕುಂಬಿ ಚಂದ್ರಚಾಮರಜಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ

3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
4. ಶಕವರುಷ ೧೫೬೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ
5. ದ ಅಶ್ವೀಜ ಬ ಜಲಾ ಶ್ರೀಮದ್ವಿಡವಮುರಾ
6. ರಿ ಕೋಟಿಕೋಳಾಹರ ವಿಶುಭವೈದಿಕಾಧ್ಯೈತನಿ
7. ಧಾಂತಪ್ರತಿಸ್ಥಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯ
8. ಣರಾದ ಕೇಳದಿವೆಂಕಟಪ್ಪನಾಯಕರ ಪಲು
9. ತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
10. ನಾಯಕರೂ ಕಲುಶಿಕ ಸಗೋತ್ರದ ಅಪಸ್ತಂಭ
11. ಸೂತ್ರದ ಎಜುಶಾಖೆಯಶಿಷ್ಯಾತಿರುಮಲಭ
12. ಟರ ಪಲುತ್ರರಾದ ಸೋಮಾಧಾರ ಪುತ್ರರಾದ
13. ಕುಪ್ಪಣಸೋಮಯಾಜಿಗಳಿಗೆ ಕೊಟ ಭೂ
14. ದಾನತಾಂಮೃತಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
15. ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ ಸ್ವಾಸ್ಥ್ಯ ಅರ
16. ನಾಡ ಸೀಮೆಯ ನಲುಂಡೆವೊಳಗಣ ಆನೆ
17. ಗದೆಯಿಂದ ಗಣೇಶದೀಕ್ಷಿತರ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ
18. ಅವರು ನಪ್ಪಸಂತಾನವಾಗಿ ಆಸ್ವಾಸ್ಥ್ಯಯು

Iನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

19. ಅರಮನೆಗೆ ಕಟ್ಟಿಕೊಂಡುಯದ್ದಲ್ಲ | ಆ
20. ಸ್ವಾಸ್ಥ್ಯವಳಗೆ ಕುಳಗೆ ೧೫೬೩ಕೆ | ಅರೆವಾಸಿ ಸಹಾ
21. ಗೌ೩೩೦ ಬಿರಾಡಗೆ ೪೩೦ ಉಭಯಂಗೌ೩೨ ಶಂ
22. ಕರನಾರಾಯಣ ದೇವರ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ ಪ್ರಾಕು
23. ದೇವರಿಗೆ ಬದಲು ಸ್ವಾಸ್ಥ್ಯಯ ಬಿಟ್ಟು ಅರಮನೆ
24. ಗೆ ಕಟಿಕೊಂಡು ಬರುತ್ತಿದ್ದ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ ಗೌ೩
25. ಬಿಟ್ಟುಅಳಬಗೆಲ ಗಂ ಉಭಯಂ ಗೌ೩ ಉ
26. ಭಯಂ ಅನೆಗದೆಯಿಂದ ಗ೪೧ಕೆ ವಿವರ
27. ಪ್ರಾಕು ಅಘೋರೇಶ್ವರ ದೇವರ ಸಹಸ್ರಕಲಶಾ
28. ಭಿಶೇಖದ ಸಮಯದಲ್ಲು | ಧಾರೆನೆರದು ಗ೨೪
29. ವಿಕ್ರಮಸಂವತ್ಸರದ ಧಾದ್ರಪದ ಬ೨೩ | ನಿ
30. ದಂಮಾಜಿಯವರ ಪುಣ್ಯದಿವಸದಲ್ಲು ಧಾ
31. ರೆನೆರದು ಗ೧೩ ಉಭಯಂ ಗ ೪೧ ನಾಲ್ಕುತ್
32. ವಂದು ವರಹನ ಭೂಮಿಯನು ನಿಮಗೆ ನ
33. ಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ |
34. ಶಿವಾರ್ಪಿತವಾಗಿ | ಸರ್ವಮಾಂಘ್ಯವಾಗಿ ಕೊಟ್ಟೆ
35. ವಾಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ ತೇ
36. ಜನರ್ವ್ವಸ್ವಾಂಮೃವನೂ ಪ್ರಾಕುಮರಿಯಾದೆ
37. ಯಲ್ಲ ಆಗುಮಾಡಿಕೊಂಡು | ಯಜ್ಞಾದಿ

IIನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

38. ಸತ್ಕರ್ಮಗಳ ನಡೆಸಿಕೊಂಡು ನಿಮ ಸಂತಾನ
39. ದ ಪಾರಂಪರೆಯಾಗಿ | ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
40. ಗಳಾಗಿ | ಅದಿಕ್ರಯದಾನಪರಿವರ್ತನೆಗೆ
41. ಳಗೆಸಲಿಸಿಕೊಂಡು ಅನುಭವಿಸಿ ಬಹಿರಿ ಯೆ

42. ಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ | ಯದಕೆ ದೇವನಾ
43. ಕ್ಷಿಗರು | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೊನಳಶ್ಚ | ದಾ
44. ಭೂಮಿರಾಪೋಹುದಯಂ ಯಮಶ್ಚ | ಅಹ
45. ಶ್ವರಾತ್ರಿಶ್ಚ ಉಭೇಚನಂಧೈ | ಧರ್ಮಶ್ಚ ಜಾನಾತಿ
46. ನರಸ್ಯ ಉತಂ | ದಾನಪಾಲನಯೋರ್ಮದೈ | ದಾ
47. ನಾಭೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮ
48. ವಾಪೋತಿ | ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ಸ್ವದತ್ತಾಂ
49. ಪರದತ್ತಾಂ ವಾ | ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪ
50. ಪ್ಲಿವರ್ತುಪಸಹಸ್ರಾಣಾ | ವಿಷ್ಣುಯಾಂ ಜಾಯ
51. ತೇ ಕ್ರಿಮಿಃ | ಯೇಕೈವಧಗಿನೀ ರೋಕೇ | ಸರ್ವೇಷಾ
52. ಮೇವಭೂಭುಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯ
53. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ನಾಮಾನೋಯಂ

IIನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

54. ಧರ್ಮಸೇತುಸ್ತುಪಾಣಾಂ | ಕಾರಕಾ
55. ರೇಪಾಲನೀಯೋಭವದ್ವಿಃ | ಸರ್ವಾನೇ
56. ತಾನಾಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ದೂ
57. ಯೋಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
58. ದ್ವಃ ಶ್ರೀವೆಂಕಟಾದ್ರಿ |

Transliteration.

I-A—

1. namas-tunga-sīras-chunbi chandra-chāpara-chāra-
2. ve trailōkya-nagarārambha mūla-stambhāya Śam-
3. bhava svasti śrī jayābhyudaya Śālivāhana
4. Śakavarusha 1563 neya Vikrama samvatsara-
5. da Āśvija ba 5 lū śrīmad-Edavamurā-
6. ri Kōṭekōḷābala viśudha-Vaidikādvaita si-
7. dhānta-pratisthāpaka Śiva-guru-bhakti-parāya-
8. narāda Keḷadi Venkatappanāyakara paū-
9. trarāda Bhadrappanāyakara putrarāda Vīrabhadra
10. nāyakarū Kaūśika sagōtrada Āpastambha
11. sūtrada Ejusākhya Śippnā Tirumala-bha-
12. ṭara paūtrarāda Sōmābhaṭara putrarāda
13. Kuppana-Sōmayājigalige koṭa bhū
14. dāna tāmmra śāsanada kramav-emtempdare
15. nimage Śivārpitavāgi biṭa svāsthe Āra-
16. nāḍa simeya Nalupde voḷagaṇa Āne-
17. gadeyimda Gaṇēśa dikshitara svāsteyimda
18. avaru nashṭa samptānavāgi ā svāstheyu

I-B—

19. aramanege kaṭṭikomḍu yiddalli ā
20. svāstevalage kuḷa ga 15½ 2ke arevāsi sahā
21. ga 23½ Birāḍa 4½ ubhayam ga 28 Śam-
22. karanārāyaṇadēvara svāsteyimda prāku
23. dēvarige badalu svāsteya biṭṭu aramane-
24. ge kaṭṭikomḍu barutidda svāsteyimda ga 12
25. biṭṭi āḷa bageli ga 1 ubhayam ga 13 u-
26. bhayam Ānegadeyimḍha ga 41 ke vivara
27. prāku Aghōrēśvara dēvara sahasra kalaśā-
28. bhīśēkhada samayadallu | dhāreneraḍu ga 24
29. Vikrama samvatsarada Bhādrapada ba 2 lu | Si-
30. dammājiyavara puṇṇya-dhivasadallu dhā-
31. re neraḍu ga 17 ubhayam ga 41 nālvatta
32. vaṇḍu varahana bhūmiyanu nimage sa-
33. hiraṇṇyōdaka dāna-dhārāpūrvakavāgi
34. Śivārpitavāgi | sarvva-māṇṇyavāgi koṭṭe-
35. vāgi yī bhūmige saluva aṣṭa-bhōga tē-
36. ja sarvva svāṇṇyavanū prāku mariyāde-
37. yalli āgumāḍikomḍu | yajñādi

II-A—

38. sat-karmagaḷa naḍasikomḍu nimma saṁttāna-
39. da pāraṁpareyāgi | āchamdrārkaśthāyi-
40. gaḷāgi | ādhi-kṛaya-dāna-parivartane ga-
41. ḷige salisikomḍu anubhaviṣi bahiri ye-
42. mḍu koṭṭa tāmbra śāsana | yidake dēva sā-
43. kshigaḷu | Āditya-chamdrāvanilō-naḷāścha | dyau-
44. rbhūmir-āpō hrudayaṁ Yamaścha | aha-
45. ścha rātriścha ubhēcha saṁdhyē | dharmascha jānāti
46. narasya ūrtam | dāna-pālanayōr-madhyē dā-
47. nāchhrēyōnupālanam | dānat-svargam-a-
48. vāpnōti | pālanād achyutam padam | sva-dattam
49. para-dattam vā | yō harēta vasuṁdharām | sha-
50. shtir-varuṣa sahasrāṇi | viśṭāyām jāya-
51. tē krimiḷ | yēkaiva bhaginī lōke | sarvēśhā-
52. m-ēva bhūbhujām | nabhōjyā na karagrāhya
53. vipra-dattā vasuṁdharā | sāmānyōyam

II-B—

54. dharma-sētu nṛpāṇām | kālē-kā-

55. lē pālanīyō bhavadbhiḥ | sarvān-ō
 56. tān bhāvinaḥ pārthivēmdrān bhū-
 57. yō bhūyō yāchate Rāmachaṃ-
 58. draḥ | śrī Venkaṭādrī |

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1563 of the Śālivāhana era, the cyclic year Vikrama, on the 5th day of the dark half of Āśvīja;—

Virabhadra Nāyaka, son of Bhadrappa Nāyaka, and grandson of Keḷadi Venkaṭappa Nāyaka, the illustrious *Eḍevamurāri*, *Kōṭe kōlāhaḷa*, establisher of the viśuddha-Vaidikādvaita-siddhānta and devoted to Śiva and the gurus, granted the copper plate charter of the gift of land to Kuppaṇa Sōmayāji, son of Sōmābhāṭa and grand-son of Śippṇā Tirumalabhāṭa of Kauśikagōtra, Āpastambasūtra and Ejuśśākhā, as follows:—

The land granted to you as an act of devotion to god Śiva: From Ānegade in the village Naluṇḍe of Āranāḍa sīme, which lands originally belonging to Gaṇēśa dikshita had been attached to the palace as he (Gaṇēśa dikshita) had no issues: In those lands kuḷa for 15½ gadyāṇas and two haṇas; *aravāsi* 23½ gadyāṇas, birāḍa 4½ gadyāṇas; total 28 gadyāṇas. From the lands of the god Śankaranārāyaṇa which had been attached to the palace after granting a separate land to the god—12 gadyāṇas and for *biṭṭi ālu* one gadyāṇa; total 13 gadyāṇas. The details of the grand total of 41 gadyāṇas from Ānegade—previously on the occasion of the anointing ceremony with a thousand kalāśas to the god Aghōrēśvara 24 gadyāṇas were granted with pouring of water on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama; 17 gadyāṇas with pouring of water, on the occasion of the ceremony of Śidammāji; total 41 varahas.

As the grant of land has been made by us with gold and pouring of water, free of all imposts and as an act of devotion to god Śiva, you may enjoy the eight rights and powers of enjoyments belonging to this land, obtaining the same through the old order, performing the sacrifices and other good-actions, in the succession of your family for as long as the moon and sun endure, with the rights of sale, charity or exchange. Thus is the copper charter given.

For this the witnesses—the sun, moon, etc. (Usual imprecatory verses.)

Note.

This record which is in the possession of Mr. Śrīnivāsarao at Nagar, registers a grant by Virabhadra Nāyaka, chief of Keḷadi (1629–1645), son of Bhadrappa Nāyaka to Kuppaṇa Sōmayāji, son of Sōmābhāṭa and grandson of Śippṇā Tirumalabhāṭa.

The total rental value of the lands granted is 41 varahas. This grant was made on two occasions. The first of the value of 24 varahas was granted on the day the anointing ceremony with a thousand kalaśas took place of the god Aghorēśvara, that is, on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama. The second portion of the value of 17 gadyāpas was granted on the occasion of the ceremony of Sidammāji, probably on Ś1563 Āśvīja ba. 5, the cycle year being the same Vikrama sam., on which date the grant was recorded. The first portion was from the lands which originally belonged to Gaṇēśa dikshita but was afterwards taken over to the palace as Gaṇēśa dikshita died without issues. The second portion originally belonged to the god Sankaranārāyaṇa and had been taken over by the palace in exchange of some other lands.

The date of the grant is given as Ś 1563 Vikrama sam. Āśvīja ba. 5. But Ś1562 was Vikrama sam. and the date would thus correspond to Friday 25th September 1640 A. D.

At the close of the grant the signature of the donor is given as śrī Venkaṭādri.

32

2nd copper plate record in the possession of the same Sāhukār Śrinivāsarao at Nagar.

Single Plate.

ಅದೇ ಸಾಹುಕಾರ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿರುವ ೨ ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಕ್ರ ವಚನರೇನಾಮ ಶಂಖ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹ
4. ನ ಶಕ ವರ್ಷ ೧೫೫೪ ನೆಯ ಪ್ರಹೋತ್ಸತ್ತಿ ಸಂವತ್ಸ
5. ರದ ಭಾದ್ರಪದ ಬ ಗಂಲ್ಲೂ ಉಪ್ಪಾರ ಗೇರಿ ಹನುಮ
6. ತ ದೇವರು ಬಾಗಿಲ ಹನುಮಂತ ದೇವರಿಗೆ ಸಹಾ
7. ದೇವತ ವೆಚ್ಚಕೆ ಎಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ
8. ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ
9. ಗುರುಭಕ್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾ
10. ಯಕರ ಪೌತ್ರರಾಧ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀ
11. ರ ಭದ್ರನಾಯಕರೂ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆ
12. ತೆಂದರೆ ಕೆಳದಿನೀಮವಳಗಣ ತ್ರೈಲೋಕ್ಯ ಭೀಮನರೆಯ
13. ಗ್ರಾಮದಲ್ಲಿ | ಗದ್ದೆ ಕುಳ ಗೂಕೆಗರ ಗೂ||೩-ಬಿರಾದ
14. ಗ||೦೩ ಕೆನಲಿಸಿದು | ಸುಂಕ ದುರ್ಗದ ದುರ್ಗದ ಭತ್ತ
15. ಧ ವರ್ತನೆ ಕಾಣಿಕೆ ಪಂಚವರ್ಷವೆಚ್ಚ ಬಿರಾದ ಸಕಲ
16. ೧||೩ ಉಭಯಂ ಗೆ ಒಲ್ಲೂ ಸಲುವದು ಗುಲ

17. ರುವರಹಕೆ ಸಲುವ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾ
18. ಗಿ ಕೊಟ್ಟೆವಾಗಿ ಆ ಭೂಮಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಂ

ಹಿಂದಾಗ—

19. ಮೈವನು ಪ್ರಾಕು ಮರಿಯಾದೆಯಲಿ ಆಗುಮಾ
20. ಡಿಕೊಂಡು ದೇವತ್ತಾವೆಚ್ಚಕೆ ಕಾಲ ಕಾಲಂ ಪ್ರತಿಯ
21. ಲ್ಲೂ ನಡೆಸಿಕೊಂಡು ದಾಹದು ಎಂದು ಕೊಟ್ಟ
22. ಧರ್ಮಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಲತ್ನ
23. ದ್ಯೌರ್ಭೂಮಿ ರಾಪೊಹೃದಯಂ ಯಮಶ್ಚ ಆ
24. ಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ
25. ನರಸ್ಯಗೃತ್ವಂ ಶ್ರೀ ವೆಂಕಟಾದ್ರಿ

Transliteration.

Front—

1. namastungga-śiraś-chumbhī chandira-chāmarā-chāra-
2. vē trailōkya-nagarārambha mūla-stambhāya
3. Sambhave svasti śrī jayābhyudaya Śālivāha-
4. na Śakavarsha 1554 neya prajōtpatti samvatsa-
5. rada Bhādrapada ba 10 llū Uppārageri Hanuma-
6. mpta dēvaru bāḡila Hanumampta dēvarige sabā
7. dēvatta vechchake Eḍavamurāri Kōṭekōlāhaḷa
8. viśudha Vaidikādvaita-sidhānta pratishṭā-paka Śiva-
9. guru-bhakti-parāyanarāda Keladi Vemkaṭappanā-
10. yakara paṇtrarāda Bhadrappanāyakara putrarāda Vī-
11. rabhadrānāyakarū koṭṭa dharmma śāsanāda kramave-
12. mttēmdare Keladi simevalagaṇa tteḷagaṇa Bhīmanareya
13. grāmadalli gadde kuḷa ga 2 ke ga 1 ra ga 2½ 3 birāḍa
14. ga ½ 0 ¼ ke nilisidu i sumka durgada durgada bhatta
15. da vartane kāṇike paṇchaparva vecha birāḍa sakala
16. O 1 ¼ ubhayam ga 3 llū saluvadu ga 6 ā-
17. ru varahake saluva bhūmiyanu Sivarpitavā-
18. gi koṭṭevāgi ā bhūmige saluva sarva svām-
19. myavanu prāku mariyādeyali āgumā-

Back—

20. dikomḍu dēvattā vechchake kālakālampratiya-
21. llū naḍasikomḍu bāhadu emdu koṭṭa
22. dharmasāśana Āditya-chandirāvanilōnalaścha
23. dyaurbhūmir āpōhrudayan Yamaścha a-
24. haścha rātriścha ubhēcha samdhyē dharmascha jānāti
25. narasya urttam śrī Vemkaṭādri

Translation.

Praise of Sambhu.

Be it well. In the victorious year 1554 of the Śālivāhana era, the year Prajōt-patti, on the 10th (day) of the dark half of Bhādrapada :

(With the same titles and descent as in the previous No. 31) Virabhadra Nāyaka granted the dharma śāsana, to the gods Uppāragēri Hanumanta dēva and Bāgila Hanumanta dēva, for the gods' expenditure, as follows :—

In the village Bhīmanare belonging to Keḷadi sīme, the land of the total value of six varahas (the details of which are given) we have granted as an act of devotion to the god Śiva. You can enjoy all the rights according to the previous order and conduct the god's expenditure from time to time. Thus is the dharmaśāsana granted.

Witnesses—the sun, moon, etc.

śrī Venkaṭādrī.

Note.

This is another copper plate record in the possession of Mr. Srinivasarao at Nagar. It records the grant of some lands of the value of six varahas to two gods, Uppāragēri Hanumanta and Bāgila Hanumanta, probably at Nagar. The donor is the Keḷadi chief Virabhadra Nāyaka. The date of the record is given as Ś 1554 Prajōt-patti sam. Bhādrapada ba 10. But Ś 1553 was Prajōt-patti sam. and the date would thus correspond to Sunday 11th September 1631 A.D.

33

On a vīragal by the side of the Īśvara temple in the forest near the village Mārutipura of Nagar hobli, Nagar taluk.

Size 2½' × 2'.

ನಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಲಿ ಮಾರುತಿ ಪುರದ ಬಳಿ ಕಾನಿನಲ್ಲೆ ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಬಲವೆಗ್ಗೆಡೆಯ
2. ಮಗ ಬಿದ್ದರನ ದಾತುಸಂಪತ್ತರದ ಫಾಲ್ಗುಣ ಶು
3. ದ್ವ ದಶಮಿ ಸೋಮವಾರದಲು ಸುಗತಿಯ

II ಪಟ್ಟಿ—

4. ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದನು || ಜನನಾರ್ಥಂ ಬಿದ್ದರಸಂಗನುನ
5. ಯದಿಂ ರೆಂಕವಳಿಯೊಳು ವೀರತನಂ ತನಗೇನಿಸಿ ಬೀ [ರ]
6. ಡೊಂಗಿನ ಬಸವಂ ಕೊಟ್ಟು ಪಡೆದ[೦] ನಗ್ಗದ ಸುಖವನು

Transliteration.

I Band—

1. svasti śrīmanu mahāpradhānam Balaveggaḍeya

2. maga Biddarasa Dhātu-samvatsarada Phālguna śu-
3. ddha daśami Sōmavāradalu sugatiya

II Band—

4. sura-lōka prāptanādanu^l jana-nātham Biddarasamg-anuna-
5. yadim lemkavaḷiyolu vīratanam tanagenisi Bi [ra]
6. Doṃgina Basavam koṭṭu paḍeda [m] saggada sukhavanu

Translation.

Be it well. Biddarasa, son of the illustrious mahā-pradhāna Balaveggade went to the region of the gods on Monday the 10th of the bright half of Phālguna in the year Dhātu. Bīra Doṃgina Basava, following King Biddarasa as in duty bound and as a mark of his own heroism, gave up (his life) and attained divine happiness.

Note.

This vīragal records the death of one Biddarasa son of the illustrious mahā-pradhāna Balaveggade and the self-sacrifice of his follower Bīra Doṃgina Basava. Who this Biddarasa was, cannot be determined. He is not referred to in any of the records found so far. There is however one Ballaveggade referred to in E. C. VIII Sa 15. He might probably be identical with Balaveggade, father of Biddarasa of the present record. Balaveggade is said to have been the mahāpradhāna or chief minister. But who was his overlord is not known.

The record is not dated in any era. The characters appear to belong to about the 12th or the 13th century A.D. If we take Balaveggade to be identical with Ballaveggade of Sa 15, the given date of the present record, viz., Dhātu sam. Phālguna śu 10 would correspond to 17th February 1217 A.D., a Friday but not Monday as mentioned in the record.

34

At Mailahalli, hamlet of the village Mumbāru of the same hobli, on a stone standing in the forest. (top portion is worn out).

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

ಅದೇ ಹೋಬಲಿ ಮುಂಬಾರು ಗ್ರಾಮದ ವಜಿರೆ ಮೈಲಕ್ಕಣ್ಣ ಗ್ರಾಮದ ಹತ್ತಿರ ಕಾಡಿನಲ್ಲಿ ನಿಂತಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಸವದಿದೆ)

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 2\frac{1}{2}'$

1. ಆ ಹರಿಯು ಯ ನೀಮೆ ಇ
2. ಒಂದ ಮೂಡಲ ಮವ ಹರಿಯ
3.
4. ವೇಳಗುಳ

5. ದಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜ
6. ಲಪಾಪಾಣ ಗಳೆಂಬ ಅಪ್ಪಭೋಗ
7. ತೇಜಸ್ವಾಮ್ಯವನು ಮಕ್ಕಳು ಮಕ್ಕಳು ತಪ್ಪದೆ ಆ
8. ದಿಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಭೂಮಿ ಚಂದ್ರ
9. ಅದಿತ್ಯರುಳ್ಳನ್ನಬರ ನರ್ವಮೂಂನೈವಾಗಿ ಪಾಲ್ವ ಬಹಿರಿ ಎಂದು
10. ಮಕರ ಸಂಕ್ರಾಂತಿಯ ಪುಂಜ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೋದ
11. ಕ ಸಹಿತ ಧಾರೆಯನು ಎಕಿದು ನಂಮ ಸ್ವರುಚಿಯಿಂದ ನ
12. ಟ್ವ ಕೊಟ್ಟ ಶಿರಾಶಾನನ ಈ ಧರ್ಮಕ್ಕಾರಳುವಿದವನು ಪಾರಣಾ
13. ನಿಯ ಗಂಗಾ ವಿಶ್ವೇಶ್ವರ ದೇವರ ಸಂನ್ನಿಧಿಯಲಿ ತಂಮ ಮೂತ್ತು
14. ಗಮನವನೂ ಮೂಡಿದಂನೇರಡು ಸಾವಿರ ಕವಿರೆಯನೂ ಬಾಹ್ಯ
15. ಣರನೂ ಕಯ್ಯಾರೆ ವದ್ವಿ ಗೋಮೂಂನವನೂ ಭಕ್ಷಿಸಿ ಸುರಾಪಾನ
16. ಮೂಡಿ ಕುರುಕ್ಷೇತ್ರದಲಿ ಸೂರ್ಯೋದ
17. ದಯ ಕಾಲದಲು | ಯಿಪ್ಪತ್ತೊಂದು ತಲೆಯ ಪಿತ್ತುಗಳು
18. ನರಕಕ್ಕೆ ಇಳಿಗೆ

Note.

This inscription stone which has the figure of Vāmana above is very much worn out due to the action of rain water. About three-fourths of the top portion of the inscription is completely effaced so that nothing can be made out. The inscription seems to record the grant of some lands. But the names of both the doner and the donee are lost. The date also is not found in the record. The characters appear to belong to about the 14th century A.D. The latter half of the record says that the grant might be enjoyed by the donee in succession for as long as the earth, moon and sun endure. Then follows the benedictive sentence.

SAGAR TALUK.

35

At Bidirūr, Bhāraṅgi hōbli, on the brass pedestal of the god Ādinātha in the Varddhamānasvāmi basti.

ಧಾರಂಗಿ ಹೋಬಳಿ ಬಿದಿರೂರಿನಲ್ಲಿ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಬಸಿದೆಯಲ್ಲಿ ಅದಿನಾಥ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಸ[ಕ್]ವರಿತ ೧೪೧೦ ನೆಯ ಪ್ಲವಂಗ ಸಂಚರದ ದೇವ್ವ ಸುದ್ದ ಪಂಚಮಿ ಅದಿವಾರದಲು ಅದಿಯರ ಬಳಿಯ ಗಂಡಳಿಕೆಯ ಉಚಿಕೊಂಡ ರಾಮನಾಯ್ಕನು ಬಿದಿರೂರಲ್ಲಿ ತನಗೆ ಸ್ವರ್ಗಾಪವರ್ಗ್ಗ ಸುಖಕ್ಕೆ ಕಾ
2. [ರ] ಣವಾಗಿ ಹೈತ್ಯಾಲಯವ ಕಟ್ಟಿಸಿ ಅದೀಸ್ವರನ ಪ್ರತಿಷ್ಠೆಯನ ಮೂಡಿಸಿದನು ಶ್ರೀ

Transliteration.

1. svasti Sa[ka] varisha 1410 neya Plalavamga samcharada Jēshta sudda paṁchami Ādivāradalu Adiyara baliya gaṁḍaḷikeya uṭekomḍa Ramanāykanu Bidiruralli tanage svarggāpavargga sukhakke kâ-

2. [ra] ṇavāgi Chaityālayava kaṭṭisi Ādisvarana pratishṭeyana māḍisidanu śri

Translation.

Be it well. In the year 1410 of the Śaka era on Sunday, the 5th lunar day of the bright half of Jēshṭha in the year Plavanga, Rāmanāyka belonging to Adiyas, possessor of heroism, in order to get heavenly and eternal happiness caused the Chaityālaya to be constructed and installed the god Ādisvara.

Note.

This inscription records the construction of a Chaityālaya (Jaina temple) and the installation of the god Ādisvara by Rāmanāyka who appears to have been a Śāntara chief. The date of the record is given as Ś 1410 Plavanga sam. Jēshṭha śu panchami Ādivāra. But Ś 1409 was plavanga and taking this as correct the date would correspond to Sunday 27th May 1487 A.D.

36

On the pedestal of Chaturvimsati Tirthankara image in the same basti.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರರ ವಿಠದಲ್ಲು ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಮೈನಾದಾನ್ವಯ ದೇಸಿಯಗಣದ ನಾಗರ ಎಕ್ಕಗೊಡಿಯ ಸು
2. ಧ ಚಂದ್ರದೇವರು ಮಾಡಿಸಿದ ಬಸದಿಗೆ || ಶ್ರೀಜಿನಪದ
3. ಪಂಕಜವಿರಾಜಿತ ಮಧುಕರನೇನಿಪ್ಪ ಮಲ್ಲಿ ಕೊಟ್ಟಂ
4. ಪೂಜಿತವೆನೆ ತೀರ್ಥಂಕರದ್ರಾಜಿತ ಪ್ರತಿಕ್ರಿಯೆ
5. ನುಚಿತ ಕಡಿತರೆ ಗೋತ್ರಂ ||

Transliteration.

1. śrī Mainādānvayada Dēsiyagaṇada Nāgara ekkagūḍiya Su-
2. bhachampdra dēvaru māḍisida basadige || śrī Jina-pada -
3. paṃkaja-virājita-madhukaran enippa Malli koṭṭaṃ
4. pūjita-v-ene Tīrthakara-brājita pratikṛitiya -
5. n uchita Kaḍitale gōtraṃ ||

Translation.

To the basadi caused to be constructed by Subhachampdra-dēva of śrī Mainādānvaya, Dēsiyagaṇa and Nāgara ekkagūḍi; Malli, a bee shining at the lotus feet of the god Jina and of Kaḍitale gōtra, granted freely the worshipful image of the Tīrthankara group.

Note.

This is another of the records in the same basti at Bidirūr. This records the presentation of the image of twenty-four Tīrthankaras to the basti by Malli, a Jaina

devotee who appears to have been a private person. The basti to which the image is presented is said in the record to have been constructed by Śubhachandra dēva of Mainadānvaya, Dēsiyagaṇa and Kaḍitale gōtra. The gōtra mentioned here is a peculiar one not met with so far. The date is not given in the record. Paleographically the record appears to belong to about the 13th century A.D.

TIRTHAHALLI TALUK.

37

Copper plate in the possession of the Mahantumātha at Kaviledurga of Tirthahalli hobli.

Single plate.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕವಿಲೆದುರ್ಗದ ಮಹಂತು ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಂದ್ರ ಸೂರ್ಯ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
3. ಸಂಭಾಯ ಕಂಠವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
4. ಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುವ ೧೫
5. ಒಳನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಚೇಷ್ಟ
6. ಶುಂಖಲು ಶ್ರೀಮತ್ಸಜನ ಶುಭ ಶಿವಾಚಾರ
7. ಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿ ಮಹಾಮಹ
8. ತ್ರಿನೋಳಗಾದ | ಮಂಡಲ್ಲಮಹತ್ತಿನಮಠ ಧ
9. ರ್ಮಕೈ | ಯಡವಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ
10. ವಿಶುದ್ಧವಯದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾ
11. ಪಕ ಶಿವಗುರುಧಕ್ಕಿ ಪರಾಯಣರಾದ |
12. ಕೆಳದಿವೆಂಕಟ್ಟ ಪನಾಯಕರ ಪಲುತ್ರಾರು
13. ಭದ್ರಾಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
14. ದ್ರಾಪನಾಯಕರು | ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾಂಸ್ಯ
15. ದ ತಾಂಬ್ರದ ಶಾಕನದ ಕ್ರಾಮವೆಂತ್ತೆಂದರೆ
16. ನಾಲು ಆಳುವ ರಾಂಜ್ಯ ಪುಟ್ಟದ |
17. ಮೇಲಣ ಠಾಣಿಯ | ಪುಟ್ಟತ್ತೆಳಗಣ |
18. ಠಾಣಿಯಗಳಲ್ಲನರು | ಪ್ರಾಕುಪ್ರಮೋದ ಸಂ
19. ತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುಂಖಲು ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾ

ಹಿಂಭಾಗ—

20. ರ್ನೈ ಎತ್ತುನರೆ(ಡೆ) ೧೨ಹಂಸೆರಡು
21. ಎತ್ತಿನಲ್ಲಿ ಆಡಕೆ ಮೇಣನು ರುಲ್ಲ
22. ಪಟೆ ಬೋಬರ್ ಕವಾಡ ಹೊ
23. ರ್ತತ್ತಾಗಿ ಹೆರಿಕೊಂಬ ಜ್ಜಿನನೊ ಆ
24. ಕ್ಕಿಭತ ರಾಗಿ ಉಪ್ಪು ವಿದಳ ಬೂಸ ಎಂ

25. ಣೆ ತ್ತುತ್ವ ಬೆಲ್ಲ ಮುಂತಾದ ಜ್ಞಾನಿಸು
26. ಗಳನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲೂ ಹೆರಿ
27. ಕೊಂಡು ಮಠದರ್ಮಕೆ ವರುಶರಿಕ್ಕೆ
28. ಅಡಕೆ ಹೆರು ಮೆಣಸು ಹೆರು ರಿಸಹಾ
29. ಸುಂಕವಿಲ್ಲದೆ ತಂದುಕೊಂಡು ಶಡುದ
30. ರುತನಕೂ ನಿರ್ದಿಮಾಡಿಕೊಂಡು ಮಠ
31. ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡೆಸಿಕೊಂಡು
32. ದಾಹದು ಎಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾನ
33. ನ | ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೊನಲಶ್ಚ
34. ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹುದಯಂ ಯಮ
35. ಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ನಂದೆ ಧರ್ಮ
36. ಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ಉತ್ತಂ ಶ್ರೀವಂ
37. ಕಟಾದ್ರಿ

Transliteration.

Front—

1. namas-tuṅga śiraś-chumbi cchamḍra-chāma-
2. ra-chārave trailōkya-nagarārambha mūla-
3. stambhāya Śambhave | svasti śrī Jayā-
4. bhyudaya Śālivāhana Śaka-varuṣa 15
5. 65 neya Chitrabhānu samvatsarada Jeshṭha
6. śu 15 lu śrīmat sajana-śudha-Sivāchāra-
7. sampanna dyāvā-pruthvī-mahā-maha -
8. ttin-olagāda | Maṇḍalli-mahattina maṭha-dha -
9. rṇmakke | Yādava-murāri-kōṭe-kōḷāhaḷa
10. viśudha-Vayidikādvaita-sidhānta pratishṭā -
11. paka Śiva-guru-bhakti-parāyaṇarāda
12. Keḷadi Veṅkaṭṭapanāyakara paūtrāru
13. Bhadrāpanāyakara putrarāda Virabha-
14. drānāyakaru | biṭa ettina māmnya-
15. da ttāṃbrada śāśanada krāmav-emttemḍare
16. nāū āḷuva rāmjya ghaṭṭada |
17. mēlaṇa ṭhāṇeya | ghaṭṭatteḷagaṇa |
18. ṭhāṇeyagaḷalli saru | prāku Pramōda sam-
19. tsarada Mārgaśira śu 1 lu biṭa ettina mā-

Back—

20. mnya ettu nare (ḍe) 12 haṇneraḍu
21. ettinalli āḍake meṇasu jhalli-
22. paṭe khobarri kavāḍa ho-
23. rrattāgi herri koṃba jjinisū a -

24. kki bhata rāgi upu vidaḷa būsā em -
25. ne ttuppa bella munṭṭāda jjinisu-
26. gaḷanū kāla kalampratiyalū heri -
27. koṃḍu maṭhadarmake varuśa 1 kke
28. aḍake heru 2 menāsu heru 1 saha
29. sumkavillade taṇḍukoṃḍu śaḍuda -
30. ruśanakū niddhi māḍikoṃḍu maṭha
31. dharmavanu sāṃgavāgi naḍasikoṃḍu
32. bāhadu eṃdu koṭṭa tāmbra-śāsa-
33. na ! Āditya-chaṃdrāvanilonalaścha
34. dyaaur-bhūmir-āpō hrudayaṃ Yama -
35. ścha ahaścha rātriścha ubhē cha saṃde dharma-
36. ścha jānāti naraścha urttam śrī Veṃ-
37. kaṭādri.

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1565 of the Śālivāhana era, the cyclic year Chitrabhānu, on the 15th lunar day of the bright half of Jēshṭha :—

For the charities of Maṇḍalli mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahā-mahattās of heaven and earth, Vīra-bhadrānāyaka, son of Bhadrāpā nāyaka, and grandson of Keḷadi Venkaṭapa Nāyaka, *Eḍevamurāri*, *kōṭekōlāhaḷa*, establisher of the *viśudha-Vaidikādvaita-siddhānta* and devoted to Śiva and the gurus, granted freedom from bullock tax by copper śāsana as follows :—

In the kingdom which we are ruling, in the *ṭhāṇes* (customs houses) above the ghats and in the *ṭhāṇes* below the ghats, the grant of freedom from bullock tax made previously on the 1st lunar day of the bright half of Mārgaśīra in the cyclic year Pramōda is twelve pack bullocks—except arecanut, pepper, tassels, silk and coconut kernels,—rice, paddy, ragi, salt, pulses, būsā (bran?), oil, ghee, jaggery and such articles you may from time to time bring along with two packs of arecanut and one pack of pepper per year without tax and store them as a fund for the six *darśanas* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*. Thus is the copper śāsana given.

The moon, sun, etc., know men's actions.

Śrī Venkaṭādri.

Note.

Kaviledurga, which belongs to the Tirthahallī taluk, is about 12 miles to the south-east of Nagar (or Bednur, the old capital of the Keḷadi chiefs). It contains

a strong hill-fort which was the place of refuge during the war, for the Keladi chiefs in their later days, when they had their capital at Nagar. The remnants of the old fort and the palace on the hill are still existing.

The village has a Viraśaiva matt called Mahantu maṭha. This matt appears to have been in a very prosperous condition during the reign of the Keladi chiefs. And there also appear to have been a number of such matts in many other places in the neighbourhood. The Keladi chiefs have given a number of grants to these matts. About 60 copper plates found in the matt at Kaviledurga have been published in E. C. VIII as Tl. Nos. 40—99 by Rice. There were still about 9 unpublished copper plate records in the same matt which are now published in the present Report.

They refer themselves to the grants made to the various mahattu matts by the Keladi chiefs. Probably the copper plates have been brought to the matt at Kaviledurga, (which might have been the headmatt), from other matts when those went to ruins. These matts appear to have been the centres for education and many of these grants were made mainly to supply the matts with enough of funds to spread education.

Kaviledurga is situated very near the Hulikal ghāt, a valley which connects the South Canara District with the country above the ghats. During the Nāyaka period it formed the main route for trade between those two countries and it appears to have been yielding a large income through taxes. A number of grants refer themselves to the freedom from bullock tax granted to the matts. The present record is an instance of one such grant. It records the grant of freedom from bullock tax on twelve pack bullocks by Virabhadra nāyaka, the Keladi chief. This Virabhadra nāyaka ruled the kingdom between 1629 and 1645 A.D. We have a number of his records. (E. C. VII, Hl 82, 83; Sh 2; E. C. VIII, Tl. 3, 4, 43, 44, 45 62, 84, 94, etc.).

The matt mentioned in the present record is the mahattu matt at Maṇḍali. The relation between this matt and the matt at Kaviledurga cannot be determined.

The date of the record is given as Ś 1565 Chitrabhānu, Jēshṭha śu. 15. But Chitrabhānu occurred in Ś 1564. So we have to take it as the cyclic year Chitrabhānu expired and the year Ś 1565 current. Thus the date would correspond to Tuesday 31st May 1642 A.D.

38

2nd copper plate record in the same matt.

ಅದೇ ಮಠದಲ್ಲಿರುವ ೨ನೆಯ ಕಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹುಗೆ.

ಮುಂಧಾಗ

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬ ಚಂದ್ರಚಾಮರಚಾರವೆ ।
2. ಶ್ರೈರೋಕ್ಕನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ ।

3. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರು
4. ಪಂಚಲನೆಯ ವಿಶ್ವಾವನು ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಶು
5. ಕಂ ೧೦ ಲೂ ಶ್ರೀಮತ್ಪುಷನಶುಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾ
6. ಪೃಥ್ವಿ ಮಹಾಮಹತಿನ ವಳಗಾದ ಕುನಾಡನೀಮಯ
7. ವಳಗಣ ಮಡವಡಿಗ್ರಾಮದ ಕಾಲುವಳ ಕಡೆಕೊಪ್ಪದಲ್ಲ ದ
8. ಶಮುಖದ ಸಂಗನಬಸವರಾಜದೇವರ ಶಿಶ್ಯರು ನಿದಲಂ
9. ಗ ದೇವರು ಕಟಿಸುವ ಮಹತಿನಮಠದ ಧರ್ಮಕೆ | ಶ್ರೀಮ
10. ದೇವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾ
11. ಂತಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತ ಪರಾಯಣರಾದ ಕಳದಿ ಸ
12. ದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಣನಾ
13. ಯಕರ ಪ್ರಪುತ್ರರು ನಿದಪ್ಪನಾಯಕರ ಪುತ್ರರು ಶಿವಪ್ಪನಾ
14. ಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರೂ ಕೊಟ್ಟ ಧ
15. ಮರ್ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ದಶಮುಖದ ನಿದಲ್ಲಂಗ
16. ವೊಡೆರ ಕಯ್ಯ ಅರಮನೆಗೆ ಕ್ರಯಗೆ ೩೩೮ ಮುನ್ನೂರ ಯೆಪ
17. ತಯೆಂಟು ವರಹನ ತ್ರೈಗದುಕೊಂಡು ಬಿಟ್ಟನ್ನಾಪ್ತ ಕುನಾಡ
18. ನೀಮ ಶೂದ್ರವಾಡದ ಪಡುವಧಾಗದವಳಗಣ ಮಡವಡಿ
19. ಗ್ರಾಮದ ಕಾಲುವಳ ಅಡುಗೋಡಿಗ್ರಾಮದ ಕೇಶವಗುಡಗೆ
20. ಮೆಲುಕೆ ಕಟಿದ ಕಡೆಕೊಪದಿಂದ ಬೀಜವರಿ ಖ ೨೩ ಕೆ ಖ ೧ ಕೆ

ಹಿಂಧಾಗೆ—

21. ಗಂ ' ೪೮ ರೇಖೆಗೆ ೩೩೮ ಮೂವತ್ತಯೇಳು ವರಹನು
22. ಯೆಂಟು ಹಣವಿನ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟೆವಾ
23. ಗಿ ಯೀಡೂಮಿಗೆ ಸಲುವ ಚತ್ತು ಗಡಿವಳಗುಳ ನಿಧಿನಿಕ್ಷೇಪ ಜ
24. ಲಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ನಿದ್ಧನಾಧ್ಯಂಗಳೆಂಬ ಅ
25. ಪ್ಪ ಭೋಗತ್ರೇಷನ್ಯಾಂಮೃತವನು ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲ ಅ
26. ಗುಮಾಡಿಕೊಂಡು ಶಡ್ಧರ್ಶನಕ್ಕ ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮ
27. ಹತ್ತು ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕನ್ಯಾಯಿಗಳಾಗಿ ಸುಖ
28. ದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
29. ಯಿದಕೆ ದೇವನಾಕ್ಷ ಅದಿತ್ಯಚಂದ್ರಾವನಿ ರೋನಲಕ್ಷದಾರ್ಥೂ
30. ಮಿರಾಪೋಹುದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ
31. ಚನಂದ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯಲ್ಪತಂ ದಾನಪಾಲ
32. ನಯೋರ್ಮಧ್ಯೆ ದಾನಾರ್ಥ್ಯೇ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
33. ವಾಪೋತ್ತಿಪಾಲನಾದಷ್ಟು ತಂಪದಂ ಶ್ರೀನದಾತಿ
34. ವ |

Transliteration.

I-A

1. namas-tunga-sirās-chumbi chaṁdra-chāmara chârave |
2. trailōkya-nagarāraṁbha mūla-stambhāya Śambhave |
3. svasti śrī jayābhyudaya Śālivāhana Śakavaru-
4. sha 1588 neya Viśvāvasu saṁvatsaraḍa Āśvīja śu-
5. dha 10 lū śrīmat sajanaśudha-Śivāchāra sampamna dyāvā-
6. pruthvi-mahā-mahattina vaḷagāda Kabunāda śimeya
7. vaḷagaṇa Maḍavaḍi grāmada kāluvaḷi Kaḍekoppadalli Da-

8. śamukhāda Saṅgana Basavarāja dēvara śiṣyaru Sidalim-
9. ga dēvaru kaṭisuva Mahatīna maṭhāda dharīnake | śrīma-
10. d Eḍevamurāri kōṭe-kolāhala viśudha-Vaidikādvaita-sidhā-
11. mta-pratiśṭāpaka Śiva-guru-bhakti parāyaṇarāda Keḷadi Sa-
12. dāśivarāyaṇāyakaṛa vaṃśōdbhavarāda Saṃkaṃṇa nā-
13. yakara prapauraru Sidappa nāyaka pauraru Śivappanā-
14. yakara putrarāda Sōmaśekhara nāyakarū koṭṭa dha-
15. rīma śāsanaḍa kramav-ḃṃtṭeṃḍare Daśamukhāda Sidallim-
16. voḍera kayya aramanege kraya ga 378 muṃṃṇura yepa-
17. ta yeṃṭu varahana ttegaḍukomḍu biṭṭa svāste Kabunāḍa
18. sīme Śūdravāḍaḍa paḍuvabbāgaḍa vaḷagaṇa Maḍavaḍi
19. grāmada kālūvaḷi Aḍugōḍigrāmada Kēśava gavuḍage
20. meluke kaṭiḍa Kaḍekopaḍimḍa biḷavari kha 27 ke kha 1 ke

I-B

21. ga 1 ' 4lu rēkhe ga 37½ 8 Mūvattayelūvarabanu
22. yeṃṭu haṇavina bhūmiyanu Śivārpitavāgi biṭevā-
23. gi yī bhūnige saluva chatturgaḍivaḷaguḷa nidhi nikshēpa ja-
24. la pāsāna akshīṇi āgāmi siddha sādhyamgaḷemba a-
25. shṭa bhōga-ttēja-svāmmyavanu pūrvamariyāḍeyalli ā-
26. gu-māḍikomḍu Śaḍḍarśanakku nidhi māḍikomḍu Ma-
27. hattu parāmpareyāgi āchamdrārka-sthāyigalāgi- sukha-
28. ḍim anubhaviṣi bahiri yeṃḍu koṭṭa dharma śāsana
29. yidake dēvasakshi Āḍitya chamdrāvanilō nalaścha daurbhū-
30. mir āpō hrudayaṃ Yamaścha abaścha rātriścha ubhē-
31. cha samḍye dharmaś cha jānāṭṭi narasya urtaṃ dāna-pāla-
32. nayōr-madye dānā-chrēyōnu pālanam dānāt svargam a-
33. vāpnōṭṭi pālanād achyutaṃ paḍam śrī Sadāśi-
34. va |

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1588 of the Śālivāhana era, the cyclic year Viśvāvasu, on the 10th lunar day of the bright half of Āśvija :—

For the charities of Mahattina maṭha built at Kaḍekoppa, hamlet of the village Maḍavaḍi of Kabunāḍa sīme, by Sidalimḡadēva disciple of Daśamukhāda Saṅgana Basavarāja dēva, for the mahattu who has obtained pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth,—(with usual titles) Sōmaśekhara nāyaka, son of Śivappanāyaka, and grandson of Sidappa nāyaka, and great-grandson of Saṃkaṃṇa nāyaka, descended from Keḷadi Sadāśivarāya nāyaka granted a dharma-śāsana as follows.

After taking its price of 378 varahas to the palace from Daśamukhāda Sidalin-
ga voḍeya : we have granted the land of the rental value of 37 varahas and 8 haṇas, of
the sowing capacity of 27 khaṇḍugas at the rate of one gadyāṇa and four haṇas for
each khaṇḍuga in the village Aḍugōḍi of Kēśavagaṇḍa (?) and a hamlet of the village
Maḍavaḍi in the western portion of Śūdravāḍa of Kabunāḍa sīme.

You may enjoy within the four boundaries of the said land the eight rights and
powers of enjoyment including treasure on the surface or underground, water springs
minerals, imperishables, futures, ready income and possibilities according to old
order, having stored them as a fund for the six *darśana*, in the succession of the
mahattu for as long as the moon and sun endure.

Witnesses to this—The sun, moon etc., know men's actions. Between making
a new gift and preserving one already made, preserving is better than making a gift.

Śrī Sadāśiva.

Note.

This second copper-plate record at the same matt registers a grant of land of the
sowing capacity of 27 khaṇḍugas, the rental value being 37 gadyāṇas and 8 haṇas
after taking 378 varahas as the price of the land, by Sōmaśēkhara nāyaka, son of
Śivappanāyaka, who ruled the Keladi kingdom between 1663 and 1671 A.D. The
matt that received the grant is the one built at Kaḍekoppa, hamlet of the village
Maḍavaḍi in the Kabbunāḍu sīme. Sidalinga dēva, disciple of Daśamukhāda
Sanganabasavarāja dēva is said to have built the matt.

The date of the record is given as Ś 1581 Visvāvasu Āsvīja śu 10. Here also
the cyclic year is expired the Śaka year being current. Hence the date corresponds
to Sunday the 8th October 1665 A.D.

The Kabbunāḍu province referred to in the record forms the present Nagar taluk
and a portion of South Kanara District, where even now the sugarcane is largely
grown. This Kabbunāḍu is referred to in a number of records in Nagar taluk
(E.C. VIII, Nr. 1, 3, 5, etc.).

39

3rd copper-plate record in the same matt (incomplete: only one plate remaining).

ಅದೇ ಮಠದಲ್ಲರುವ ೨ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂದಾಗಿ—

1. ಶ್ರೀ ಶಿವಾಯನಮಃ | ನಮಸ್ತುಂಗ
2. ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈ
3. ರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ
4. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕವರ್ಷ ನಾವಿರದ ಅಯನೂರ ಯಂಥಕ್ಕೊಂ

6. ಭತ್ತನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಮೈಕಾಬ
7. ಶು ೧೩ ಛು ಶ್ರೀಮತ್ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ
8. ರ ಸಂಪನ್ನರಾದ ದೇವಾಪ್ತಧುವಿ ಮಹಾಮಹ
9. ಶ್ರೀನೋಳಗಾದ ವಿನಗುಂಡಿಯ ವಿರುಪಾ
10. ಕ್ಷದೇವರ ಮುಖಾಂತ್ರ ಮಹಾಮಹತ್ತಿಗೆ ಶ್ರೀ
11. ಮನ್ನಹಾಪ್ರಭು ಶಿವಧಕ್ಕ ಪರಾಯಣರಾ
12. ದ ಬಿಳಿಗಿ ದೇವಪ್ಪ ವೋಡೇರ ಪುತ್ರರಾದ ತಮ
13. ಪ್ಪವೋಡೆರು ತಮಪ್ಪವೋಡರ ಪುತ್ರರಾದ ಘ
14. ಂಟೆ ವೋಡೆರು ಘಂಟೆವೋಡರ ಪುತ್ರಿಯಾದ
15. ಘಂಟೆ ಅಮ್ಮಾಪಿಯವರು ಕೊಟ್ಟ ಧರ್ಮಶಾ
16. ಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಬಿಳಿಗಿ ಸೀಮೆಯೊಳ
17. ಗೆ ನಮ್ಮ ತಂದೆಗಳು ನಮ್ಮನು ಸದಾಶಿವ ನಾಯ
18. ಕರ ಕುಮಾರರಾದ ಭದ್ರಪ್ಪನಾಯಕರಿಗೆ ಧಾರೆನೆ
19. ರದು ಕೊಡುವಾಗ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟದು ಅ
20. ಯನೂರು ವರಹದ ಗ್ರಾಮ ನೆಜೂರು ಅರಂದೂರು

Transliteration.

I-A—

1. śrī Śivāya namaḥ | namaḥ-tuṅga-
2. śiraś-chumbi chandra-chāmara chāravē trāi-
3. lōkya-nagarārambha mūla-stambhāya Śambhave
4. svasti śrī jayābhyudaya Śālivāhana Śa-
5. kavārsha sāvirada ayinūra yambhattom-
6. bhattaneya Parābhava samvatsarada Vaiśākha
7. śu 13 llu śrīmat sajjana śuddha Śivāchā-
8. ra sampannarāda dēvapṛuthuvi mahā-maha-
9. ttinolaḡāda Pinagunḡiya Virupā-
10. ksha dēvara mukhāmtra mahāmahaṭṭige śrī
11. man-mahāprabhu Śiva-bhakti-parāyaṇarā-
12. da Biḷigī Dēvappa voḡēra putrarāda Tamma-
13. ppa voḡēru Tammappa voḡēra putrarāda Gha-
14. mṭe voḡēru Ghamṭevōḡēra putriyāda
15. Ghamṭe Ammājiyavaru koṭṭa dharma śā
16. sanada kramavemṭemṭare Biḷigī śimeyola-
17. ge namma tamdegālu nammanu Sadāśiva nāya-
18. kara kumārārāda Bhadrappanāyakarige dhārene-
19. radu koḡuvāga dhārā-dattavāgi koṭṭadu a-
20. yinūra varahada grāma Najūru Aramḡuru

Translation.

Obeisance to Śiva. Praise of Śambhu.

Be it well. In the victorious year 1589 of the Śālivāhana era, the cyclic year Parābhava, on the 13th lunar day of the bright half of Vaiśākha :—

Ghaṇṭe Ammāji, daughter of Ghaṇṭe oḍeya, son of Tammappa Voḍeya, son of the illustrious mahāprabhu, Bīḷigidēvappa, devoted to Śiva, granted to the mahā-mahattu (matt) through Virūpākshadēva of Pinugunḍi, possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, a dharma-śāsana as follows :

The village Najūru Arandūru of the value of 500 varahas in the Bīḷigisime granted to me with pouring of water, when my father gave me (in marriage) to Bhadrappanāyaka, son of Sadāśivanāyaka

Note.

This record is incomplete as the 2nd plate is missing. Still it appears to be an important record as it confirms the information given in the work *Keḷadinṛipa-Vijaya*, regarding the relationship between the Keḷadi and the Bīḷigi chiefs. The record registers a grant to the mahāmahattu matt, probably at Kaviledurga, by Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya, son of Tammappa Voḍeya, himself the son of Dēvappa Voḍeya. The land granted is said to have been situated in the village Najūru Arandūru which had been granted to Ghaṇṭe Ammāji by her father during her marriage with Bhadrappa Nāyaka, son of Sadāśiva Nāyaka, belonging to the family of the Keḷadi chiefs. The information of the marriage between Bhadrappanāyaka and Ghaṇṭe Ammāji is also given in *Keḷadinṛipa-Vijaya*. Bhadrappa was Virabhadranāyaka's (1629-1645 A.D.) sister's son and his father Sadāśivanāyaka was Virabhadranāyaka's aunt's (father's sister's) son. This Sadāśivanāyaka once tried to usurp the throne but was defeated and driven out by Virabhadranāyaka. Thereupon he took shelter under Sōde Bīḷagi arasus who tried to get him the throne of Keḷadi with the help of the Sultan of Bijapur. But as Virabhadranāyaka made alliance with the Sultan, peace was made with the result that the Bīḷigi chief Ghaṇṭe Voḍeya gave his daughter Ghaṇṭe Ammāji in marriage to Bhadrappa or Bhadrappanāyaka, son of Sadāśivayya. (*Keḷadinṛipa-Vijaya*, pp. 94-97).

Probably after the death of Bhadrappa Nāyaka, Ghaṇṭe Ammāji granted lands in the village which she got as a dowry from her father. The grant is said to have been made through Virūpāksha dēva of Penugonḍe. He appears to have been a pontiff of some matt but why the grant was made through him cannot be determined.

The record introduces us to a new Pālleyagar family, that is of the Bīḷigi arasus. Some information about this family is given in the *Mythic Society Journal*, Vol. XIII, No. 4 pp. 755-759, by Dr. R. Shamashastry. But the genealogy given there is slightly different from that found in the present record. The present record gives

the genealogy of the Bīḷigi family as follows: Dēvappa Voḍeya, his son Tammappa, his son Ghaṇṭe Voḍeya whose daughter was Ghaṇṭe Ammāji.

The date of the record is given as Ś1589, Parābhava sam. Vaiśākha śu 13. But Ś 1588 was Parābhava and taking this year to be correct, the date would correspond to Sunday, the 6th May 1666 A.D.

40

4th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಹಂತು ಮಠದಲ್ಲರುವ 4ನೇ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ
3. ಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೭ ನೆ
4. ಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಲು ಶ್ರೀಮ
5. ತ್ವಜನ ಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ಯಾವಾ ಪೃಥ್ವಿಮಹಾ
6. ಮಹತಿನ ವಳಗಾದ ಕೆನನೂರ ಸೀಮೆವಳಗಣ ಉಳುವೆ
7. ಯ ಗ್ರಾಮದಲು ಕರ್ತರಯನವರು ತಂಮ್ಮ ತಾಯಿ ಲಿಂ
8. ಗಂಮಾಜಿಯವರ ಹೆಸರಲು ಕಟಿನಿದ ಮಹತಿನ ಮ
9. ಟದ ಧರ್ಮಕೆ ಶ್ರೀಮದ್ದೆಡವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳವಿ
10. ಶುದ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು
11. ಭಕ್ತ ಪರಾಯಣರಾದ ಕೆಳದಿ ನದಾಶಿವರಾಯ ನಾಯಕ
12. ರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರಪೌತ್ರರು
13. ಸಿದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು
14. ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮ ಪತ್ತಿಯರಾದ ಚೆಂ
15. ನಂಮಾಜಿಯವರು ಬರಸಿಕೊಟ ಯೆತ್ತಿನಮಾನ್ಯದ
16. ಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ಮುಖಧರ್ಮಕೆ ೨೫ ಇಪತ್ಯೆದು
17. ಯೆತ್ತಿನ ಮಾನ್ಯವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟಿಥೇವೆ| ಅಡ
18. ಕೆ ಮೇಣನು ಝಲಪಟ ಬೊಬರಿಕವಾಡ ಮುಂತಾದ ಗಡಿನಿನ
19. ಸರಕು ಹೊರತಾಗಿ ಅಕಿ ಭತ ರಾಗಿ ಯೆಂಣೆ ತುಪ್ಪ ಕಾಯಿ
20. ದೆಬ್ಬಿ ಎದುಳ ಮುಂತಾಗಿ ಯಿಕೇರಿ ದುರ್ಗದ ಹೋಬಳಿ

ಹಿಂಭಾಗ—

21. ಘಟಶೇಳಗಣ ಸುಂಕದ ಠಾಣೆಗಳಲ ಯೆತುಗಳ ವರ್ನ
22. ವಯಸ ಬರಸಿ ಹೇರಿಕೊಂಡು ಶಡ್ಡರುಷನಕು ನಿಧಿಮಾ
23. ಡಿಕೊಂಡು ಮಹತು ಪರಂಪರೆಯಾಗಿ ಮುಖಧರ್ಮ ನಡ
24. ನಿಕೊಂಡು ಬಾಹದಂದು ಕೊಟ ಧರ್ಮಶಾಸನ ಶ್ರೀ
25. ಸದಾಶಿವ

Transliteration.

Front—

1. namas-tumga-śiraś-chumbi chandra-chāmara chāravē trailō-

2. kya nagarārambha mūla-stambhāya Sambhave svasti śrī ja-
3. yābhuyāya Śālivāhana Śakavarusha 1596 ne-
4. ya Pramādi samvatsarāda Mārgasīra śu 15 lu śrīma-
5. t sajana-śudha-Śivāchāra-sampamna dyāvā-prithvi-mahā-
6. mahatīna vaḷagāda Kesanūra sīme vaḷagaṇa Uḷuve-
7. ya grāmadalu Kartarayanavaru taṃma tāyi Liṃ-
8. gaṃmājiyavara hesaralu kaṭisida mahatīna ma-
9. ṭada dharmake śrīmad Eḍevamurāri kōṭe kōḷāhala vi
10. śudha-Vaidkiādvita-sidhānta pratishṭāpaka Śiva-guru-
11. bhakti-parāyaṇarāda Keḷadi Sadāśiva rāya nāyaka-
12. ra vaṃśōdbhavarāda Saṃkaṃṇa nāyakara prapauraru
13. Sidappanāyakara putraru Śivappanāyakara putraru
14. Sōmaśekhara nāyakara dharmapatniyarāda Chem-
15. namṃājiyavaru barasi koṭa yettina mānyada
16. śāsanada kramavēnttemdare maṭa dhaṃake 25 ipataidu
17. yettina mānyavanu Śivārpitavāgi biṭṭidhēve aḍa-
18. ke meṇasu jhalipaṭi khobari kavāda muṃtāda gaḍisina
19. saraku horatāgi aki bhata rāgi yemṇe tuppa kāyi
20. bella viduḷa muṃtāgi Yikēri durgada hōbaḷi

Back—

21. ghaṭa-telaḷaṇa suṃkada ṭhāṇegaḷali yetugaḷa varna
22. vayasa barasi hērikomḍu Śaḍḍaruśanaku nidi mā-
23. ḍikomḍu mahatu paraṃpareyāgi maṭha dharma naḍa-
24. sikomḍu bāhademḍu koṭa dharma-śāsana śrī
25. Sadāśiva.

Translation.

Obeisance to Sambhu, etc.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 15th lunar day of the bright half of Mārgasīra.—

For the charities of the Mahattu maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth, built by Karttaraya (? Sōmaśekhara Nāyaka) in the name of his mother Lingammāji, in the village Uḷuve of Kesanūr sīme—(with usual titles) Chennammāji, lawful queen of Sōmaśekhara Nāyaka, son of Śivappa Nāyaka, and grandson of Sidappa Nāyaka and great-grandson of Saṃkaṃṇa Nāyaka, got executed the following charter of the grant of freedom from bullock tax :—

For the charities of the matt we have granted freedom from bullock tax on 25 pack bullocks. Except the valuable articles (? gaḍasina saraku) such as areca-nut, pepper, lace, silk, cocoa-nut kernels, etc.—rice, paddy, rāgi, oil, ghee, cocoa-nut,

jaggery, pulses, etc., you may carry after getting the colour and the age of the bullocks written in the *ṭhāṇas* below the ghats in the hobli of Yikēri durga, store them as fund for the six darśana and carry on the *dharma* of the *maṭha* in succession of the mahatma.

Śrī Sadāśiva.

Note.

Like inscription No. 37 above this is another grant of the freedom from bullock tax. It records the grant of freedom from bullock tax on 25 pack bullocks by Chennammāji, queen of Sōmasēkhara Nāyaka I. Chennammāji ruled the kingdom after the death of Sōmasēkhara Nāyaka from 1672 to 1694 A.D. The matt which received the grant was the one built at Uḷuve of Kesanūru sime. This matt was built by *Kartarayya* (? Sōmasēkhara Nāyaka) in the name of his mother Lingammāji. The age and colour of the bullocks, belonging to the matt, that pass through the customs houses were being recorded in the *ṭhāṇas* (customs houses) so that others might not deceive in the name of the matt.

The record is dated as Ś 1596 Pramādi sam. Mārgasira śu. 15. Ś 1595 was Pramādi and the date corresponds to Saturday, 13th May 1673 A.D.

41

5th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲರುವ 5ನೆಯ ತಾಮ್ರದ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಧಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ಥಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೫
3. ೯೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೭ ಲು | ಶ್ರೀ ಮದ್ದೆಡವಮುರಾರಿ
4. ಕೋಟಿ ಕೋಲಾಹಲ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತವರಾ
5. ಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ | ಸಂಕಂಠನಾಯ
6. ಕರ ಪ್ರಪೌತ್ರರು | ಸಿದ್ಧಪನಾಯಕರ ಪೌತ್ರರು | ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖ
7. ರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಚೆನ್ನಂಮಾಜಿಯವರು | ಸಜನಶುಭ ಶಿವಾಚಾರ
8. ಸಂಪನ್ನರಾದ | ಯೀಕೇರಿ | ಕೆರೆಮುಟದ ಮಳೆದಿಗೆ ರುದ್ರಮುನಿದೇವರಿಗೆ | ಬರೆಸಿಕೊಟ್ಟ ಮೂ
9. ಲ ವಿಸದಶಾಸನದ ಕ್ರಮವೆಂಪೆಂದರೆ | ಹಿರೇವೆಂಕಟಪನಾಯಕ ಆಯಸವರು | ಶಾಲಿವಾ
10. ಹನ ಶಕವರುಷ ೧೫೧೫ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೧೦ಲು ಮಹಾನಾ
11. ಡನು ಅನುಮತ್ತಿಸಿಕೊಂಡು ಬರೆಸಿಕೊಟ್ಟ ಶ್ರೀ ತಾಳವಾರೆಯ ಪಟೆಯೂ ಶಿಥಿಲವಾಯಿ
12. ತು ತ್ತಾಂಬ್ರಶಾಸನ ಬರೆಸಿಕೊಡಬೇಕೆಂದು | ಆ ಪಟ್ಟೆನು ತಂದು ತೋರಿ ಹೇಳಿಕೊಂಡ ಸ
13. ಂಮಂಧಾ ಪ್ರಾಕು ಬರೆಸಿಕೊಟ್ಟ ಪಟೆಯಪ್ರಮಾಣು | ನಮಗೆ ಕಾಣಾಚಿಯಾಗಿ ನಡದು
14. ಬಂದ | ಅರಗದ ವೆಂಚಿಯಕೆ ಸಲುವ ಅರಗ ಕೊಡಲೂರು ಯೆಡೆಹಳಿ ಆವಿನ

15. ಹಳಿಕಾರು ಉರುಬಿದರೂರು ಮೊಸರೂರು ಮಾಳೆನಹಳಿ ಸಹಾ ಯೆಂಬು ಜೇಲೆಗಳಲ್ಲ
16. ಅರಮನೆ ಸುಂಕಕೆ ನಡೆವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇರು ೧ ಕೆ—ವಿನದಲೆಕೆ | ಅರಗದ
17. ಠಾಣೆವಂದರ ಸ್ಥಳದ ಸುಂಕದಲಿ ಅಡಕೆ ಲಕ್ಷ ೧ ಕೆ | ಸಲುವದು ' 10 ಹಾಗದಲೆಕೆ | ಕೆಳದಿ
18. ಹೋಬಳಿಯ ಕಲುಸೆಮಾರ್ಗದ ಸುಂಕ | ಜಂಬೂರ ಮಾರ್ಗದ ಸುಂಕ ನೋರಬಗುತಿ ಮಾರ್ಗದ
19. ಸುಂಕ ಸಹಾ ಅಜೇಲೆಗಳಲ್ಲ ಅರಮನೆ ಸುಂಕಕೆ ನಡೆವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇ
20. ರು ೧ಕೆ—ವಿನದಲೆಕೆ | ಯಿರಿತ್ತಿಮೂಲುವಿನವನು ರುದ್ರಮುನಿ ದೇವರಮುಖ ಧರ್ಮಕೆ ೨
21. ವಾರ್ವಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಮೂಲವಿನದಲ್ಲ ಹುಟ್ಟಿದ ಹಣವನು ನಿಮ್ಮ ಶಿಷ್ಯ |
22. ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ | ಮುಖಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾ
23. ಹದೆಂದು ಕೊಟ ಮೂಲವಿನದ ಧರ್ಮಶಾಸನ | ಯೀ ರುದ್ರಮುನಿದೇವರು ಅವರ ಶಿಷ್ಯ
24. ಪಾರಂಪರ್ಯವಾಗಿ | ಸ್ತ್ರೀಪರಿಗೃಹ ಮಾಡನಲ್ಲದು | ಶ್ರೀ ಯೆತ್ರ ಯೋಗೀಶ್ವರಕುರ್ಯಾರ್
25. ಶಿವಲಂಗಾರ್ಚನಂಸರ್ಕು | ವಸಂತಿ ತತ್ರತೀರ್ಥಾನಿ | ಸರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹಾಹರಸ್ಯ
26. ಪ್ರೀಣನಾರ್ಥಂತು | ಶಿವಧಕ್ಕಾಯದೀಯತೆ | ದಾನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ಷಂ ಕೇವಲಂ |

ಹಿಂದಾಗ—

27. ಮೋಕ್ಷಸಾಧನಂ | ತನ್ಮಾತ್ಪಾತ್ರ ತಮಗ್ಲಾತ್ ಶಿವಧಕ್ಕಾಮಕಲ್ಮಶಂ | ತಸ್ಮೈಸರ್ವಂ ಪ್ರದಾತವ್ಯಂ |
28. ಅಕ್ಷಯಂ ಫಲಮಿಧತಾ | ಶಿವಯೋಗಿಗೃಹೇಯಸ್ಯಭಿಕ್ಷಾಂ ಗೃಹ್ಣಾತಿ ಸಕ್ರುತಾಂ |
29. ಕುಲಂತರಯತೆ ತೇನಸಪ್ತಸಪ್ತಚನಪ್ತಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನುಪಾ
30. ಲನಂ ದಾನಾತ್ಪರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಭಾಂಕರಂ ಪದಂ | ಸ್ತದತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ |
31. ಪರದತಾ ನು ಪಾಲನಂ ಪರದತಾ ಪಹಾರೇಣ ಸ್ತದತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಉತ್ತಿಭೇದವಿದಾ
32. ದ್ವಿಜಾರ್ಹಹರಣಿ | ಮಿತ್ರಾಪದಾಂವಾರಣಿ | ಸಂಪ್ರಾಪ್ತಿಶರಣಿ ಕಳತ್ರಹರಣಿಸ್ವಾಮಿ ಗೃ
33. ಕ್ಷಗೋಗೃಹೆ | ಯಶಪ್ರಪುರಶಃಪರಾಂಮುಖತಯಃ ಕುರುವಂತ್ಯುದಾನಶೀನ | ತಂತಾನಾ
34. ರೋಕ್ಷವಿರೋಕಿನಂಮುಗಯತೆ | ಸೂರ್ಯೋಪಿಸೂರ್ಯಂತರಂ | ಉತ್ತೋಪಿದಕೆ | ಅದಿ
35. ತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ | ದ್ಯೌರ್ಧೂಮಿರಾಪೋಹೃದಯಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
36. ಉಭೇಚಸಂಧ್ಯಧರ್ಮಶ್ಚಪಾತಿನರಸ್ಯ ಉತಂ | ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tunga-sīraś-chumbi chandra-chāmara-chārave trailōkya-nagarāraṁ-
bha mūla-
2. sthambhāya Sambhave | svasti śrī jayābhyudaya Śalivāhana Śakavarusha 15
3. 96 neya Pramādi samvatsarada | Paḷguṇa śu 7 lu, śrīmad Eḍevamurāri
4. kōṭe-kōḷāhala viśudha-Vaidikādvaita-sidhānta-pratishtāpaka Śiva-guru-
bhakti-parā-
5. yaṇarāda Keḷadi Sadāśivarāyanāyakara vaṁśōdbhavarāda, Saṁkamaṇṇanāya-
6. kara prapantṛaru, Sidapanāyakara pantṛaru, Śivappanāyakara putṛaru
Sōmaśekhā-
7. ra nāyakara dharma-patnīyarāda Chemṇaṇṇamājiyavaru | sajana-śudha-
Sivāchāra
8. sampamṇarāda | Yikēri | Keremaṭada Maiebigē Rudramunidēvarige |
barasikoṭṭa mū-
9. lavisada śāsanada krama-veṇṭemḍare | Hireveṇṭakaṭapa nāyaka ayanavaru |
Śalivā-

10. hana Śakavarusha 1515 neya Vijaya samvatsarada Śrāvaṇa śu 10 lu Mahānā-
11. danu anumattisikomḍu barasi koṭa śrī tālivāleya paṭeyū śithilavayi-
12. tu ttāmbra śāsana barasi koḍabēkemdu ā paṭṭenu taṇdu tōri hēlikomḍa sa-
13. mmaṇḍhā prāku barasi koṭa paṭeya pramāṇu | namage kāṇāchhiyāgi naḍadu
14. baṇḍa Āragada vēṇṭeyake saluva Āraga Koḍāuru Yedehaḷi Āvina-
15. haḷi Kāruūru Bidarūru Mosarūru Mālenahaḷi saha yemtu pēṭhegaḷalli
16. aramane sumkake naḍavaṇṭha ubhaya mārgake hēru 1 ke 1/2 visada leka |
Āragada
17. ṭhāṇe vaṇḍara sthaḷada sumkadalli aḍake laksha 1 ke 1 saluvadu 10 hāgada
leka | Keḷadi-
18. hōbaḷiya Kaluse mārgada sumka | Jambūra mārgada sumka Soraba Guttī
mārgada
19. sumka saha ā pēṭhegaḷalli aramane sumkake naḍavaṇṭha ubhaya mārgake hē-
20. ru 1 ke 1/2 visada leka | yiritti mūluvisavanu Rudramuni dēvara maṭa dhar-
make Śi-
21. vārpitavāgi biṭṭevāgi ā mūla visadalli huṭṭida haṇavanu nimmma śishya-
22. pāraṇṇavāgi āchamdrārkā sthāyigaḷagi | maṭa dharma naḍasikomḍu
bā-
23. haḍemdu koṭa mūlavisada dharma śāsana | yī Rudramuni dēvaru avara
śishya
24. pāraṇṇavāgi | strī parigraha māḍa salladu | śrī yetra yōgīśvaraḥ kuryyā
25. Śivaliṅgārchanam sarkru | vasaṇṭi tatra tīrtāni | sarvāṇi saptakam guhā
Harasya
26. prīṇanārthamtu | Śivabhaktāya diyate | dānam tad vimalam prōktam kēvalam

Back—

27. mōksa-sādhanaṁ tasmāt chātra tama glāttha Śivabhaktāmakalmaśam | tas-
mai sarvaṁ pradātavyam |
28. akshayaṁ phalaṁ ichhati | Śivayōgi gruhe yasya bhikṣhām gruhṇāti
sakrutām |
29. kulam tarayate tēna sapta sapta cha sapta cha | dāna-pālanayōr madhyē
dānā-chhrēyōnu pā-
30. lanam dānāt svargaṁ avāpnōti pālanā Chhamkaram padam | svadatā dvi-
guṇam puṇyam |
31. paradattānupālanam paradattāpahārēṇa sva datam nishphalam bhavēt |
urtichhēdavidau
32. dvijārthaharaṇe | mitrāpadam vāraṇe | sam-prāpti śaraṇe kaḷatra haraṇe
svāmi gru-
33. kṣhi gōgrahe | yē saptaḥ puraṣaḥ parāṇi mmukhatayaḥ kuruvamtyu dāna
śīna | tam tānā-

34. lōkya vilōkinam mrugayate | sūryōpi sūryyam taram | yimttopidake | ādi-
 35. tya chaṁḍrāvanilōnalaścha | dyaurbhūmir āpōhrudayam Yamaścha |
 abaścha rātrischa
 36. ubhēcha saṁdhyē dharmāścha jānāti narasya urtam | sri Śadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 7th lunar day of the bright half of Phālgunā :—

(With titles and descent as in the previous No. 40) Chennammāji got executed the *mūla-viśada* śāsana to Maḷabige Rudramunidēva of Keremaṭa at Yikēri, who has obtained pure and righteous Śivāchāra, as follows :—

As it was represented that the *tālivāle paṭṭe* got executed with the consent of the mahattu, in the victorious year 1515 of the Śālivāhana era, on the 10th lunar day of the bright half of Śrāvana, by Hire Venkaṭappa Nāyaka ayya, had become ruined and that a copper śāsana should be got written for the same, and as that *paṭṭe* was brought and shown, on the authority of that old *paṭṭe* got executed :

In the 8 market-towns—Āraga, Koḍaūru, Yeḍehaḷi, Āvinahaḷi, Kāru-ūru, Bidarūru, Mosarūru and Māḷenahaḷi—belonging to Āragada vēntēya, which has come down to us from a long time, the tax to be given to the palace on both ways at $\frac{1}{16}$ visa per load ; In a ṭhāṇa at Āraga, the tax at $\frac{1}{4}$ haṇa per one lakh of areca-nut ; tax in the Kaluse road of Keḷadi hobli ; tax of the Jambūr road, and tax from the road between Sorab and Gutti also ; the tax to be given to the palace on both the ways at $\frac{1}{16}$ visa per load. Thus as we have granted the *mūla-visa* for the charities of Rudramunidēva's mutt, you can carry on the charity of the matt in succession of your disciples as long as the moon and sun endure. Thus is the *mūla-visadi* dharma-śāsana given. This Rudramunidēva and his disciples in succession should not accept women.

Where a yōgīśvara worships Śivaliṅga even once, Pārvati and Saṁmukha, there all sacred waters (tīrthāni) dwell always. Whatever is given to a devotee of Śiva is an act of devotion and is free from sin and is an essential aid to salvation, etc., etc.

Note.

This record also belongs to the reign of Channammāji like the previous one and is dated in Ś 1596 Pramādi Phāl śu 7. Ś 1595 was Pramādi and the date would thus correspond to Wednesday, 4th March 1674 A.D.

The inscription records the renewal of the old grant issued by Venkaṭappa nāyaka on the palmyra leaf to the matt of Maḷabige Rudramuni-dēva. The grant was re-issued on copper plate by Chennammāji on the above-mentioned date. The grant consists of some tax known as *mūla visa* collected in the 8 towns. What exactly is

meant by *mula visa* is not known. One other grant of this *mula visa* is mentioned in E.C. VIII, Tl. 46. At the end the record gives a curious warning to Rudramuni dēva and his disciples that they should not accept women.

42

6th copper plate in the same matt.

Single Plate. .

ಅದೇ ಮಠದ 6ನೆಯ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರುಷ ೧೬೧೮ನೆಯ ಯುವ
5. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ತುದ ೧೫೫೫ ಶ್ರೀಮದ್ವೈ
6. ಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುಧ ಮೈದಿಕಾ
7. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿ ಪ
8. ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ರಾಯ ನಾಯ
9. ಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರ
10. ಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ ನಾ
11. ಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ದ
12. ಮ್ ಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರೂ
13. ಅರಗದ ಕಂಬಾಳನಿದ ರಾಮದೇವರ ಶಿಷ್ಯರು |
14. ವಿರುಪಾಕ್ಷ ದೇವರಿಗೆ ಬರನಿಕೊಟ್ಟ ಭೂಮಿ ಕ್ರ
15. ಯ ದಾನ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತ್ರೆಂದರೆ ನಿಂ
16. ಮ ಕೈಯ ಕ್ರಯಗ ೧೮೫ ಶಾಸನ ಬರನಿಕೊಡುವ |
17. ಬಗೆ ಕಾಣಿಕೆ ಗ ೧೫ ಉಭಯಂ ಗ ೨೦೦ ಯಂನೂ

ಹಿಂಭಾಗ—

18. ರು ವರಹನೂ ಆರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಬಿಟ್ಟ
19. ಸ್ವಾಸ್ತೆ ಮಧುವಂಕ ನಾಡನೀಮೆ ಪಟ್ಟಣ ಸುತ್ತಣ ಪಟ್ಟ
20. ಡಿ ವಳಗಣ ಬಾಳಗೋಡ ಗ್ರಾಮದಿಂದ ದುರ್ಗದ ಪಾಕ
21. ಪನ ಭದ್ರಂಣನ ಸ್ವಾಸ್ತೆಯಿಂದ ಸುಂಕದ ಕೋನಪನಿಂದ
22. ಕ್ರಯವಾಗಿ ಬಂದ ಬಗೆಯಲ್ಲೂ ಬಿಜ ಬ ೩೦ಕೆ ಭತ್ತ
23. ಬ ೧೧೫ಕ್ಕೆ ಗ ೧೪೩|||೦ ಬಿರಾಡದಿಂದ ಗ ೨||೦ ಉಭ
24. ಯಂ ಗ ೧೬||೩|||೦ ವಿಂಗಡದಿಂದ ಸಾಲೂರಿಂದ ಬಿಜ
25. ಬ ೩ಕೆ ಭತ್ತ ೧೩ ಕೆ ಗ ೧||೧೦ ಉಭಯಂ ರೇಖೆ ಪ್ರಮಾ
26. ಣು ನಿಸ್ತುಗ ೧೮||೦ ಹದಿನೆಂಟ್ಟು ವರೆ ವರಹನ ಸ್ವಾಸ್ತೆ
27. ನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಯೇ ಭೂಮಿಗೆ ನೆಟ್ಟ ಲ
28. ಂಗ ಮುದ್ರೆ ಕಲ್ಲನೋಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷಿ
29. ಣ ಆಗಾಮಿನಿಧನಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಾಭೋಗತ್ತೇಜಸ್ವಾ
30. ಂಮ್ಯವನೂ ಪೂರ್ವಮದಿಯಾದೆಯಲ್ಲಿ ಆಗುವಾಡಿಕೊಂ

31. ಡು ಶಿಶ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಸು
32. ಬದಿಂ ಅನುಭವಿಸಿ ಬಾಹದಂದು ಬರಸಿಕೊಟ್ಟ ದೊಡ್ಡಾನ್ ಧರ್ಮ
33. ಶಾಸನ ಅಧಿತ್ಯ ಚಂದ್ರಾವನಿ ರೊನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿರಾ
34. ಪೊಹ್ರುದಯಂ ಯಮಶ್ಚ ಅಪಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಧೆ ಚ ಸ
35. ಂಥೈ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತಂ ದಾನ ಪಾಲನಯೊ
36. ಮ್ಥೈ ದಾನಾಥೈಯೆಸು ಪಾಲನಂ ದಾನಾತ್ಪರ್ಗ ಮವಾಪ್ನೋ
37. ತ್ತಿ ಪಾಲನಾ ದಹ್ಯತಂಪದಂ ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tumba-sīras-chumbi chandra-chāmara-chāra-
2. ve trailōkya nagarārambha mūla-stambhāya
3. Sambhave svasti śrī jayābhyudaya Śāli-
4. vāhana Śaka varuṣa 1618 neya Yuva
5. samvatsarada Śrāvāṇa śudha 15 lū śrīmad-E-
6. dāva-murāri kōṭe-kōṭāhaḷa viśudha-Vaidikā-
7. dvaita-sidhānta pratishṭāpaka Śiva-guru-bhakti-pa-
8. rāyaṇarāda Keḷadi Sadāśivarāya nāya-
9. kara vamsōdbhavarāda Saṃkamaṇa nāyakara pra-
10. pautrarū Sidappanāyakara pautrarū Śivappa nā-
11. yakara putrarū Sōmaśēkhara nāyakara dha-
12. rma patniyarāda Chemnammūājīyavarū
13. Āragada Kambāḷa-Sidarāme dēvara śiśyaru
14. Virūpāksha dēvarige barasikoṭṭa bhūmi kra-
15. ya dāna dharma śāsanada kramavemttendare nim-
16. ma kaiya kraya ga 185 śāsana barasi koḍuva
17. bage kāṇike ga 15 ubhayam ga 200 yimnū-

Back—

18. ru varahanu aramanēge tegaḍukomḍu biṭṭa
19. svāste Madhuvamka nāḍa śimēpaṭṭaṇa suttāṇa paṭṭa-
20. ḍi voḷagaṇa Baḷagōḍa grāmadimda durgada Jāka-
21. pana Bhadrāmṇana svāsteyimda sumkada Kōṇapanimda
22. krayavāgi bamda bageyallū bija kha 30 ke bhatta
23. kha 115 kke ga 14'3½ birāḍadimda ga 2½ ubha-
24. yam ga 16½'3½ vimgaḍadimda Sālūrimda bija
25. kha 3 ke bhatta kha 13 ke ga 1½ 1½ ubhayam rēkhe pramā-
26. ṇu sistu ga 18½ hadinēmttūvare varahana svāste-
27. nū Śivārpitavāgi biṭṭevāgi yī bhūmige neṭṭa li-
28. mṇga mudre kallinōḷaḡuḷa nidhi nīkshēpa jala pāshāṇa akshī-

29. ni āgāmi sidha sādhyamgaḷemba aṣṭa-bhōgattēja svā
30. myavanū pūrva mariyāḍeyalli āgumāḍikom-
31. ḍu śīśya pāraṃparyyavāgi ācamaḍrārka sthāyigaḷāgi su-
32. khadiṃ anubhavisi bāhaḍemdu barasi koṭṭa bhū-dāna-dharma
33. śāsana Āditya-Chamaḍrāvanilōnalaścha ḍyaur-bhūmir-ā-
34. pō hrudayaṃ Yamaścha ahaścha rāṭtriścha ubhēcha sa-
35. ṃdhyē dharmścha jānāti narasya urtaṃ dāna-pālanayō-
36. r-mdhye dānāchhrēyenu-pālanam dānāt svargam avapnō-
37. tti pālānad achyutaṃ padaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1618 of the Śālivāhana era, the cyclic year Yuva, on the 15th lunar day of the bright half of Śrāvaṇa :—

(With titles and descent as in the above No. 40) Chennammāji got executed the following charter of the gift of land to Virūpākshadēva, disciple of Kambāḷa Sidarāmedēva of Āraga :—

The land granted after taking from you 185 gadyāṇas to the palace as the price and 15 gadyāṇas as the fee (*kāṇike*) for having got the charter executed ; total 200 varahas :—From the village Bāḷagōḍa in the Paṭṭaḍi of the city in Madhuvanka nāḍu, from the lands of Jākapana Bhadraṇṇa of Dnrga, the lands purchased from Sunkada Kōṇapa for 30 khaṇḍugas of seeds and 115 khaṇḍugas of paddy 14 gadyāṇas and 3½ haṇas ; from Sālūr-for 3 khaṇḍugas of seeds and 13 khaṇḍugas of paddy 1½ gadyāṇas and 1½ haṇas ; total of the income is 18½ varahas. As this much of land has been granted as an act of devotion to god Śiva, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities, in succession of the disciples for as long as the moon and sun endure. Thus is the dharma śāsana of the grant of land written.

The sun, moon, etc., know men's actions.

Between making a new gift, etc.

Śrī Sadāśiva.

Note.

This is another grant of the time of Queen Chennammāji. The donee is Virūpākshadēva, disciple of Kambāḷa Sidarāmedēva. The grant consists of 30 khaṇḍugas of wet land which was granted by Chennammāji after taking its value of 200 gadyāṇas from the donee to the palace.

The date of the record S 1618 Yuva sam. Śrāvaṇa śu 15 corresponds to Wednesday, 14th August 1695 A. D.

43

7th copper plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲರುವ 7ನೆಯ ಕಾಮ್ರಶಾಸನ.

ಒಂದು ಪುಟ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗತಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ಯನ್ನಿಶ್ರೀಜಯಾಧ್ಯುದ
3. ಯ ಶಾಲಿವಾಹನಕವರುಷ ೧೬೩೦ನೆಯ ಸರ್ವಜಿತ್ತು ಸಂವತ್ಸರದ
4. ಮಾಘ ಶು ೩ ಲೂ ಶ್ರೀಮತ್ಸಜ್ಜನಕುಧಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
5. ವಾಪ್ತುಧವಿಮಹಾಮಹತಿ ನ ವಳಗಾದ ತ್ರೀರ್ಥರಾಜಪುರದಲು ವೀರಂ
6. ಮಾಜಿಯವರು ಕಟ್ಟಿನಿದ ಮಹತಿ ನಮಠದ ಧರ್ಮಕೆ ಯಡವಮು
7. ರಾರಿ ಕೋಟಿಕೋಳಾಹಲ ವಿಶುಧವೈದಿಕಾದೈವತ ನಿಧಾಂತಪ್ರತಿಷ್ಠಾಪ
8. ಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಯಣರಾದ ಕೆಳದಿಸದಾಶಿವರಾಯ
9. ನಾಯಕರ ಪಂಶೋದ್ಭವರಾದ ನಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು
10. ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆನ್ನಂಮ್ಮಾಚಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯ
12. ಕರು ಬರನಿಕೊಟ್ಟ ಯೆತ್ತಿನಮಾಂನೃದ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಪ್ರಾಕುಬಿಟ್ಟ ಹದಿನೈದು ಯೆತ್ತಿನಮಾ
14. ನೈಕೆ ಬರನಿಕೊಟ್ಟ ನಿರೂಪವು ಯಡವರವಾದ್ದರಿಂದ ಆಮೇಲೆ
15. ಕಾರಾವಧಿಗೆ ವಂದುನಾರಿ ಕೆಲವು ಜಿನನಿ ಮಠದ ಧರ್ಮಕ್ಕೆ ತರಿ
16. ನಿಕೊಳುತ್ತಿದ್ದೆಲು ಅದು ಧರ್ಮಕ್ಕೆ ಸಾಕಾಪದಿಲ್ಲ ಮಾನ್ಯವೆ ಬಿಡ
17. ಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಯೀಮಠದ
18. ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತು ನಡೆ ೧೦ ಹತ್ತು ಯೆತ್ತಿನಮಾ
19. ನೈವನು ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟವಾಗಿ ಯೀಹತ್ತು ಯೆತ್ತಿ
20. ನಮೇಲೆ ಅಡಕೆ ಮೇಣನು ಝಲಪಟ್ಟಿಕವಾಡ ಮುಂತಾದ
21. ಘಡಿನಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನನು ಅಕ್ಕಿ
22. ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ಯೆಂಜ್ಜಿ ತುಪ್ಪ ಕಾಯಿಕತ್ತಕಾ

ಹಿಂಭಾಗ—

23. ಚುಖೊಬರಿ ವುತುತೆ ಬೆಲ್ಲ ಕಬ್ಬಿನ ವಿದಳ ಬೂಸ ಮುಂತಾದ
24. ಜಿನನನು ದುರ್ಗಾಯಕ್ಕೇರಿ ಘಟ್ಟದ ತ್ರೇಳಗಣ ಹೋಬಳಿ ಸುಂಕ
25. ದಲ್ಲ ಸಹ ಯೆತ್ತು ಗಳ ವರ್ನ ವಯಸ್ಸುಗಳನು ಬರನಿ ಯೀಪ್ಪ
26. ಮಾಣು ಜಿನನನು ಹೇರಿಕೊಂಡು ಪಡ್ಡರುತನಕ್ಕೂ ನಿಧಿಮಾ
27. ಡಿ ಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
28. ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಬದಿಂ ಮಠದ ಧರ್ಮವನಡನಿಕೊಂ
29. ಡು ಬಾಹದೆಂದು ಬರನಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಧರ್ಮಶಾ
30. ಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಳತ್ವದೈರ್ಯಮಿರಾವೋ
31. ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುರ್ಣಚಸಂಧ್ಯೇದ

32. ಮೃತ್ಯುಜಾನ್ಮಾನರಸ್ಯ ವೃತ್ತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾ
33. ನಾಭ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾ
34. ದಚ್ಛುತಂ ಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನು
35. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿವೃಲಂ ಭವೇತು
36. ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿ ಪಿತೃದತ್ತಾಸಹೋದರಿ ಅನ್ಯದತ್ತಾಸ್ತು
37. ಯಂಮಾತ್ರಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತು ಯಶ್ಚಯೋ
38. ನೀಶ್ವರಃ ಕುರ್ಯಾತು ಶಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತು ವಸಂತಿ |
39. ತತ್ರಾರ್ಥಾನಿ ಶರ್ವಾಣಿ ಸಪೇಕಂ ಗುಹ ಹರಸ್ಯಪ್ರೀಣನಾ
40. ಧಂತ್ಸು ಶಿವದತ್ತಾಯದೀಯತೇ ದಾನಂ ತದ್ವಿಮಲಂ ಪೋ
41. ಕ್ತಂ ಕೇವಲಂ ಮೋಕ್ಷನಾಧನಂ ಶ್ರೀಸದಾಶಿವ

Transliteration.

Front—

1. namas tumpga-sīras-ehumbi chaṇdra-chāmara-chāravē trailōkya-nagarā-
2. rambha mūla-stambhāya Śambhave svasti śrī jayābhyuda-
3. ya Śālivāhana Śaka varuṣa 1630 neya Sarvajittu samvatsarāda
4. Māgha śu 3 lu śrīmat sajjana śuddha Śivāchāra sampainna dyā-
5. vā pruthavi mahāmahattina vaḷagāda t'Tirtharājapuradalu Viram-
6. mājiyavaru kaṭṭisida mahattina maṭhada dharmake Yeḍava Mu-
7. rārī kōṭe-kōḷāhala viśudha-Vaidikādvaita- sidhānta-pratishatāpa-
8. ka Śiva-guru-bhakti-parāyanarāda Keladi Sadāśivarāya-
9. nāyakara vaṃśōdbhavarāda Siddappanāyakara prapautraru
10. Śivappa nāyakara pautraru Sōmaśēkhara nāyakara dharma-pa-
11. tniyarāda Chemnammmājiyavara putraru Basavappa nāya-
12. karu barasi koṭṭa yettina māṃnyada śāsanaḍa kramavemṭtemṇda-
13. re yī maṭhada dharmake prāku biṭṭa haḍinaidu yettina mā-
14. nyakke barasi koṭṭa nirūpaū yeḍavaravāddarimḍa āmēle
15. kālāvadhiḡe vaṇḍu sārī kelaū jinasī maṭhada dharmakke ttari-
16. si koḷuttiddeū adu dharmakke sākāḡadilla mānyava biḍa-
17. bēkemḍu Mariyappanavaru hēḷiddarimḍa yīmaṭhada
18. dharmakke biṭṭa mānyada yettu naḍe 10 hattu yettina mā-
19. nyavanu Śivārpitavāḡi biṭṭevāḡi yī hattu yetti-
20. na mēle aḍake meṇasu jhalipaṭṭe kavāḍa muṃttāda
21. ghaḍisina saraku horattāḡi hērikomḡa jinasu akki
22. bhatta rāḡi uppu huḷi yemṇe tuppa kāyi katta kā-

Back—

23. chu khobari ututte bella kabbina vidāḷa būsā muṃttāda
24. jinasanu durga Yikkēri ghaṭṭada tteḷaḡaṇa hōbaḷi sumka-
25. dalli saha yettugaḷa varṇa vayassugaḷannu barasi yī pra-

26. māṇu jīnasānu hērikomḍu śhaḍḍaruśanakkū nidhi mā-
27. ḍikomḍu mahattu pāraṃparyyavāgi ā-chamḍrārkkā-
28. sthāyigalāgi sukhadiṃ maṭhāda dharmava naḍasi kom-
29. ḍu bāhademḍu barasi koṭṭa yettina mānyada dharmā śā-
30. sana āditya-chamḍrāvanilōṇalaścha dyaur-bhūṃir-āpō-
31. hrudayam Yamaścha ahaścha rātriścha ubhēcha saṃdhyē dha-
32. rmaścha jānāti narasya ūrttaṃ dāna-pālanayōr madhyē dā-
33. nā-chhrēyōnu pālanam dānāt svargaṃ avāpnōti pālanā-
34. d achhutaṃ padaṃ sva-dattā dviguṇam puṇṇayam para-dattānu-
35. pālanam para-dattāpa hārēṇa sva-dattaṃ nishphalam bhavētu
36. sva-dattā putrikā-dhātri pitru-dattā sahōdari anya-dattā sva-
37. yam mātā dattam bhūmiṃ parityajētu yaśrayō-
38. gīśvaraḥ kuryyātu Śivaliṃgārchanam sakrutu vasaṃtti
39. tatra tīrthāni Śarvāni saptakam Guha Harasya prīṇanā-
40. rthaṃttu Śiva-bhaktāya diyatē dānam tadvimalam prō-
41. ktaṃ kēvalam mōksha-sādhanaṃ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 3rd lunar day of the bright half of Māgha.—

For the charities of the mahattinamāṭha, possessed of pure and righteous Śivāchāra, built at Tirtharājapura by Vīrammāji (with the usual titles and descent) Chennammāji's son Basavappa Nāyaka got executed the following charter of the grant of freedom from bullock tax:—

As Mariyappa represented (thus): as the old nirūpa of the grant of freedom from bullock tax for 15 pack-bullocks for the charities of the matt, is lost (? edavaravāgu) we were getting some grains once in a time for the charities of the matt and as that is not enough for the charities, a grant of freedom (from bullock tax) should be allowed a mānya for ten pack-bullocks has been granted as an act of devotion to god Śiva (with the same conditions as in the previous No. 40).

(Witnesses)—Sun, Moon, etc.

(Usual imprecatory verses)—dāna-pālanayōr madhyē, etc., sva-dattādviguṇam puṇyam, etc., sva-dattā putrikā dhātri, etc., yatra yōgīśvaraḥ kuryātu Śivaliṃgārchanam, etc.

Śrī Sadāśiva.

Note.

This is another grant of exemption from bullock tax. It belongs to the reign of Basavappa Nāyaka, adopted son of Chennammāji. Basavappa Nāyaka granted,

at the request of Mariyappa, freedom from bullock tax for ten pack bullocks in place of 15 pack bullocks which had been previously granted through a nirūpa which was lost. This Basavappa nāyaka was ruling the kingdom between 1697 and 1714 A.D. The present record is dated in Ś 1630 Sarvajit sam. Māgha śu 3. Ś 1629 was Sarvajit and the date thus corresponds to Thursday, 15th January 1708 A.D.

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8th copper plate record in the same matt. (incomplete)

ಅದೇ ಮಠದಲ್ಲಿರುವ ೮ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ.—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವ ಸ್ತಸ್ತಿ ಶ್ರೀಜಯಾಘ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೪ನೆ
3. ಯ ಬರಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುದ್ಧ ೭ ಲು ಶ್ರೀಮತ್ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ವಾವಾ
4. ಪೃಥ್ವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ಮುಂಗಿನಾಡ ಸೀಮೆ ಮೂಡಗೊಪ್ಪದ ಗ್ರಾಮದಲ್ಲೂ ನಂಬಿಯಂಣನೆ
5. ಟ್ಪರ ಮರಿಯಪ್ಪನವರ ಮಗ ಶಾಂತವೀರಪ್ಪನು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠಕೆ ಯೆಡವಮುರಾರಿ ಕೋಟೆ ಕೋ
6. ಲಾಹಳ ವಿಶುದ್ಧ ಮೈದಿಕಾಡ್ಯೈತ ಸಿದಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ನದಾ
7. ಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪಾತ್ರರು
8. ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಂಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕ
9. ರು ಬರಸಿಕೊಟ್ಟ ಧೂದಾನಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಸ್ವಾಸ್ಥೆಗೆ ಶಾ
10. ನನವಬರಸಿಕೊಡದೇಕೆಂದು ಮರಿಯಪ್ಪನವರ ಶಾಂತವೀರಪ್ಪನು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದುಮುಂ
11. ಗಿನಾಡಸೀಮೆಯಿಂದ ಮೂಡಗೊಪ್ಪದಗ್ರಾಮದಿಂದ ಕಾನಕೊಪ್ಪದ ಸೆಟ್ಟಿಗಳರೆ ಚೆನ್ನನಿಂಧನಿದ್ದಾಯ ದಿಂದಲ್ಲ
12. ಗ ೧೦ ' ೪ ಬಿರಾಡದಿಂದ ಗ ೩೮೧ ' ೨|||—ಧತ ಬರಿಕೆ ' ೧|| ಹೊನ್ನಬಡ್ಡಿಯಿಂದ ಗ ೩ ' ೪ ಅಂತು
13. ಗ ೨೨ ' ೧—ಪರಮೇಶ್ವರ ಅಧಿಕಾರಿ ಪಾಲಯಿಂದ ಕಟ್ಟು ಗುತಿಗೆಯಿಂದ ಗ ೧|| ಉಭಯಂಗ ೨೩||೨|—
14. ಗೆ ಪೇಶೆಕಟ್ಟಿದ ನಪ್ಪದ ಬಗ್ಗೆ ಪ್ರಾಕು ನಿಲಸಿದು ಕೋಟೆಮುಂದೆ ಬೀಜ ಬ ಖಕ್ಕೆ ಗ ೩||೨|| ಪೇಶೆಹೆದ್ದಾರಿ ಬಳಿ
15. ಯ ಬೀಜ ಬ ೭ ಕೆ ಗ ೩ ಕಲ್ಲಗುಂಡಿ ಹೊಳೆಬಳಿಯ ಬೀಜ ಬ ೩ಕೆ ಗ ೨ಕೆ ಗ ೧ಮುಂಡಿಗಲಬಯಲುಬಾಗಿಲ
16. ಮುಂದೆ ಬೀಜ ಬ ೧೦ಕೆ ಗ ೬ ' ೨|| ಅಂತು ಬೀಜ ಬ ೨೫ ಗ ೧೪ಕೆವಿವರ ಸಿದ್ಧಾಯದಿಂದ ೭||೩ ಬಿ
17. ರಾಡದಿಂದ ಗ ೬ ' ೨ ಉಭಯಂಗ ೧೪ನುಳಿದು ಶುದ್ಧ ಸಿಸಿ ನಿಂದ ಗ ೯||೨||—ಗ್ರಾಮನಪ್ಪದಿಂದಲುಬ
18. ರಸಂವತ್ಸರದಲು ಕೂಡಿದ ಬಗೆಲು ಗ ೧ ' ೧—ಉಭಯಂಗ ೧೦||೩|| ದಾಸೋಹದ ಸಿಸಿನಿಂದ||—
19. ಸ್ತಳವೆಚೆಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೨||ಅಂತು ಗ ೧೧ ' ೧||—ಗೆವಿಂಗಡ ಹಂದಿಗದ್ದೆ ಗ್ರಾಮದಲು
20. ಯೀಹ್ಯಧೂಮಿರೇಪೆ ಗ ೨||೦|||ಸ್ತಳದುಶುಧಲ||೦|||—ಮೂಡಬಿಟ್ಟನಾರಣನಿಂದ ಸಿದ್ಧಾ
21. ಯದಿಂದ ಗ ೩||೩|||— ಬಿರಾಡದಿಂದ ಗ ೩೮೨||—ಗ್ರಾಮನಪ್ಪದಿಂದ ' ೧||—ದಾಸೋಹದ ಸಿಸಿ,
22. ನಿಂದ ೯|| ಸ್ತಳವೆಚೆಕೋಟಿ ಬಿರಾಡದಿಂದ ' ೧||| ಅಂತು ಗ ೭||೦||—ಕೆ ವಿವರ ಸಿಸಿನಿಂದ ೩||| ನಿಲ್ಲಿಸಿದ

23. ನಪ್ಪದಿಂದ '೧|||—ಬಿದಿರೂರ ಕೋಟಿ ಹೆಚ್ಚುಗೆ ದೇವರ್ಗೆ ಉತ್ತರವಾಗಿದ್ದ ಬಗೆಲು ಯಾ ದೇವರಿಗೆ ಬದಲು
24. ಉತ್ತರವಾಗಿ ಕೊಟ್ಟು ಉತ್ತರ ಕೊಟ್ಟದು ಗ ೭ ಅಂತ್ತು ಗ ೭||೦|—ಉಭಯಂ ಗ ೭೭೮' ೪|| ಕೆ ವಿವರ ಕ್ರಯಗ ೧೪೮ '೨||.
25. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತರಕೊಟ್ಟದು ಗ ೧೪|| ೩| ಶಿವಾರ್ಥವಾಗಿ ಕೊಟ್ಟದು ನಪ್ಪದ ಬಗೆಲಿಗೆ ೧ ' ೩
26. ಉಭಯಂ ಗ ೧೭ ' ೧||೦ ಮಧುವಂಕನಾಡ ನೀಮೆಯಿಂದ ಜಂಬೆತಲ ಊರಗ್ರಾಮದಿಂದ ಪ್ರಾಕುರೇಬೆ ಬೀಜ ಬ
27. ೦ ೧೫೦ ಕೊಟ್ಟಮರ ೨,೮೦೦ ಕೆ ನಹ ಕುಳ ಗ ೧೦೦ ಅರೆವಾನಿಯಿಂದ ಗ ೫೦ ಹೊನ್ನೆನಾಯಕನ ಬಿರಾಡ ಗ ೧೦
28. ಅಂತ್ತು ಗ ೧೭೦ ಬಿರಾಡ '|| ಲು ಗ ೮ ವೆಚ ಬಿರಾಡ '|| ಲು ಗ ೧೨ ದುರ್ಗದ ಭತ್ತಬ| ೨|| ಲು ಬ ೭೦ ಕೆ
29. ಗ ೧೨ ಅಂತ್ತು ಗ ೧೯೨ ಕೆ ವಿವರ ಪ್ರಾಕು ರೇಬೆ ಗ ೧೫೦ ವ್ಯಯಸಂವತ್ಸರದಲು ಕೂಡಿದುಪ್ರಾಕು ಶಾರ್ವರಿ ಸಂ
30. ವತ್ಸರದಲು ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ತೋಟಮರ ೪೦೦೦ ಕೆ ಪ್ರಾಕುರೇಬೆಲು ಬರದು ಮ ೨,೮೦೦ ಶುದ್ಧ ಮ ೧,೨೦೦ ಕೆ
31. ಪ್ರಾಕುನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಕೂಡಿದು ತಿರುಮಲಯ ಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪೨ ಉಭಯಂ ಗ ೧೯೨
32. ಉಂಬುಳ ಮಾನ್ಯದಿಂದಾ ಗೌಡುಂಬಳಿಯಿಂದ ಬೀಜ ಬ ೨ ಕೆ ಭತ ಬ ೭ ಕೆ ಗ ||೨|| ತೋಟಮರ ೫೦೦ಕೆ ೩ ಅಡಕೆ ೧ ೨೭|||

ಹಿಂದಾಗ—

33. ಪ್ರಭವಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಅಡಕೆ ಸಾವಿರ ೨೦|| ಉಭಯಂ ಅಡಕೆ ಸಾವಿರ ೪೭ಕೆ ಗ ೪|| ೧|||
34. ಉಭಯಂ ಗ ೫ ' ರ ಕಾನಕೇರಿನಿಂದ ಗ ೩ ದೇವಸ್ಥಾನದಿಂದ ತಲಊರ ಶಂಕ್ರ ದೇವರಿಂದ ಬೀಜ ಬ ೭ ಕೆ ಭತ
35. ಬ ೧೮ ಕೆ ಗ ೨ ' ೨|| ವಿರೋಧಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಜಂಬೆಯಿಂದ ವಿಶ್ವನಾಥಪುರದ ಸ್ವಾಸ್ಥೆಯಿಂದ ಬಿಜ
36. ಬ ೧೦ ಕೆ ಭತ ಬ ೪೦ ಕೆ ಗ ೫ ವಿಕ್ರಮಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ದಾನೋಹ ಗ || ೪|| ಅಂತ್ತು ಗ ೨೦೮||
37. ವಿಂಗಡ ಮರಗಳರೆ ಗ್ರಾಮಕೆ '೧| ಉತ್ತರ ವಿಶ್ವನಾಥಪುರದ ಅಗ್ರಹಾರಕೆ ಗ ೫ ನಿಲಿಸಿದು ತಲಊರ ಶಂ
38. ಕರದೇವರಿಂದ ತಿರುಮಲಯಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ಗ ೨'೨|| ಅಂತ್ತು ಗ ೭ ' ೩||| ಶುದ್ಧ ಗ ೨೦
39. ವರನಿಸ್ತಿನಿಂದ ಗ ೧೯೨|| ೨||| ಉತ್ತರದಿಂದ ಗೌಡುಂಬಳಿಯಿಂದ ಗ ೫ ೪||| ನಪ್ಪದಿಂದ ಕಾನಕೇರಿನಿಂದ
40. ಗ ೩ ಅಂತ್ತು ಗ ೨೦೧ ' ೨|| ಕೆ ವಿವರ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೧,೫೨೭|| ನು ತೆಗೆದುಕೊಂಡು ಉತ್ತರಕೊಟ್ಟ
41. ದು ಗ ೧೫೨|| ೨|| ನಿಸ್ತಿನ ನಪ್ಪ ಹೆಚ್ಚಿಗೆ ನಪ್ಪದ ಬಗೆಲುನಹ ನಿಲವಬರದು ದಾಹಬಗೆಲು ಶಿವಾರ್ಥವಾ
42. ಗಿ ಕೊಟ್ಟದುಗ ೪೮|| ಉಭಯಂ ಗ ೨೦೧'೨|| ಅರುವತ್ತು ಅಗ್ರಹಾರದ ನೀಮೆಯಿಂದ ಗುಡೆಕೊಪ್ಪದ
43. ಗ್ರಾಮದಿಂದ ಗಡೆ ಬಿಜ ಬ ೧೭|| ಶ್ರೀಪತಿಕ್ರಷ್ಣನ ಸ್ವಾಸ್ಥೆ ಬೀಜ ಬ ೯ ಉಭಯಂಬೀಜ ಗ ೨೭|| ಕೆ ಗಡಿಧ
44. ತ್ತ ಬ ೧೪೫||| ಕೆ ಗ ೧೪||೦||| ಬಿರಾಡ ಗ ೨||೧|| ದಾನೋಹದಿಂದ '೧ ಅಂತ್ತು ಗ ೧೭ ' ೩| ಪ್ರಾಕುವಿದಿಸಿ

45. ದ ನಪ್ಪದಿಂದ ಭತ್ತ ಕ್ರಯವಾಸಿ ನಪ್ಪದಿಂದ ಗ ೩|| ೧|| ಉಭಯಂ ಗ ೨೦|| ೪|| ತಲ
ಊರಿಂದ ರೇಖೆ ಗ ೫|| ಕೆ
46. ವಿವರ ಕಾನತ್ತೆ ರಿನ ಸಿಸ್ತಿನಿಂದ ಗ ೧ ಪ್ರಾಕು ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ತೋಟದ ಸ್ತಳ ಅಪ್ಪುಟಗಿಸ್ತಳವಾದ ಸಂ
47. ಮಂದ ಮಹಾಜನಂಗಳು ವರಾಡಿಸಿ ಕೊಡುತ್ತಿದ್ದ ಬಗೆಲು ಗ ೪೨|| ಸಂದನಸಂವತ್ಸರದಲು ಅ
48. ಮುಖನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪|| ೪|| ಹೊತ್ತರೆವರಾಡದ ಬಗೆಲು ಗ ೩|| ಅಂತ್ತು ಗ ೫೩|| ೪||
ಕಾನತ್ತೆರಿಸಿಂದಲು
49. ಗ ೧|| ಉಭಯಂ ಗ ೫೪|| ಉಭಯಂಗ ೫೫|| ಉಭಯಂಗ ೩೩' ೪|| ಕೆ ವಿವರಕ್ರಯ
ಗ ೧,೮೩' ೧||
50. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು ಗ ೧೮' ೩|| ಪ್ರಾಕು ನಿಲಿಸಿದ ನಪ್ಪ
ದಿಂದ ಶಿವಾಪಿತ್ತೆ
51. ವಾಗಿ ಬಿಟ್ಟದು ಗ ೫೮' ೧|| ಉಭಯಂಗ ೩೯' ೪|| ಕುಂಬುನಿಸೀಮೆ ಗೋಪಿಸೆಟ್ಟಿ ಕೊಪ್ಪದ ಗ್ರಾಮದಿ
52. ದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ವಿಶುಸಂವತ್ಸರದಲು ಸಾನಿಗೆ ಬಂದದು ಪ್ರಾಕು ನಿ
53. ಸ್ತು ಗ ೧೩' ೨ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೨|| ೩ ಉಭಯಂಗ ೩೩ ದಾಸೋಹದಿಂದ
54. '೧|| ಉಭಯಂಗ ೩೩' ೧|| ಕೆ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೩೩೧|| ೨|| ನು ತೆಗೆದುಕೊಂಡು
ಉತ್ತಾರ ಕೊ
55. ಟ್ಪದು ಗ ೩೩' ೧|| ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ಗ ೨೩' ೧|| ಗಾಡುಂಬುಳಿ ಉತ್ತಾರದಿಂದ
ಗ ೯ ಉಭಯಂ
56. ಗ ೩೩' ೧|| ಚಕಮೊರಸದ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ಕುಂಬುನಿ
57. ಣಗಾರನ ಮುಖಾಂತ್ಯ ಕೊಪ್ಪಲ ಮಾಗಿದ ಧೂಮಿಯಿಂದ ನಪ್ಪದಿಂದ ಗ ೪|| ಉಭಯಂ
ಗ ೪೦|| ೧|| ಯೆ
58. ಡತ್ತಾರೆ ನೀಮೆ ಕಂಠದಹಾಳಗ್ರಾಮದಿಂದ ರೇಖೆ ಗ ೨೮ ಕೆ ಉತ್ತಾರ ಹಂಪ್ಪೆ ಪಾತ್ರೆಗೆ
ಮಹತ್ತಿನವರ ಮು
59. ಖಾಂತ್ಯ ನೆಡವೆಧರ್ಪಾಕೆ ಗ ೨೨ ತುದ ಗ ೧೩ ದುಂದುಭಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೯' ೧
60. ಉಭಯಂ ಗ ೩೩' ೧ ದಾ ಸೋಹ' ೧|| ಗ್ರಾಮಸುಂಕ ೯೧|| ಗಣಾಚಾರರಿಂದಲು ' || ಅಂತ್ತು
61. ಗ ೩೩' ೪|| ಕೆ ವಿವರ ಪ್ರಾಕು ನಿಡುವತ್ತಿಗೆ ನಿಲಿಸಿದ್ದಲ್ಲ ಸಾನಿಗೆ ಬಂದ ಬಗೆಲು ಸಿಸ್ತಿನಿಂದ
ಗ ೨೯' ೩|| ಗಾ
62. ಡುಂಬಳಿಯಿಂದ ಗ ೧ ನಪ್ಪದಿಂದ ಗ ೩' ೧ ಅಂತ್ತು ಗ ೩೩' ೪|| ಹೊನ್ನೆಹಟ್ಟಿ ಗ್ರಾಮದಿಂದ ಸಿಸ್ತಿನಿಂದ
63. ದ ಗ ೧೦ ಉಭಯಂ ಗ ೪೩' ೪|| ಕೆ ವಿವರ ಕಣುವೆ ಹೊರಗಣಂದ ಬಿದಿರೂರಪೇಟೆವಳಗೆ ಸ ಉ

Transliteration.

Front—

1. namast umga-siraś-chumbi-champdra-chāmara-chāravē trai-lōkya-nagarā-rambha mūla-
2. stambhāya Śambhavē svasti śrī jayābhyudaya Śālivāhana Śaka varusha 1634 ne-
3. ya Khara samvatsarada Ohayitra śudha 7 lu śrīmat-sajana-śudha-Sivāchāra-sampanna dyāvā-
4. pruthvi mahāmahattina vaḷagāda Mumgi nāḍa sime Mūḍagoppada grāma-dallū Nambiyappa se-
5. ttara Mariyappanavara maga Śāmttavirappanu kaṭṭista mahattina maṭhake Yeḍeva-murāri kōṭe-kō-

6. lāhaḷa viśudha-Vaidikādvaita-sidhānta-pratiśṭāpaka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadā-
7. śivarāya nāyakara vaṃśōdbhavarāda Siddappa nāyakara prapauraru Śivappanāyakara pauraru !
8. Sōmaśekhara nāyakara dharmapatnīyarada Chemnammājiyavara putraru Basavappanāyaka-
9. ru barasi koṭṭa bhū-dāna-dharma śāsanāda kramavemtemdare yī maṭhāda dharmake biṭṭa svāstege śā-
10. sanava barasi koḍabēkemdu Mariyappanavara Sāmtavirappanu hēlidda-rimda barasikottadu Muṃ-
11. gi nāḍa simeyimda Mūdagoppada grāmadimda Kānakoppada Setṭigaḷale Chemnanimda siddāyadimdallu-
12. ga 10'4 birāḍadimdaga ½'3 lu ga 8'2½ bhata kha 1 ke '1½ hoṃna baḍḍiyimda ga 3'4 amtu
13. ga 22'2½ Paramēśvara adhikāri pāluyimda kaṭṭugutigeyimda ga 1½ ubhayam ga 23½ '2½
14. ge pēṭhe kaṭṭida naṣṭāda bagge prāku nilisidu kōṭe muṃde bija kha 5 kke ga 3½ 2½ pēṭhe heddāri baḷi-
15. ya bija kha 7 ke ga 3 Kallagumḍi hoḷeya baḷiya bija kha 3 ke ga 2 ke ga 1 Muṃḍigala bayalu bāgila
16. muṃde bija kha 10 ke ga 6'2½ amtu bija kha 25 ga 14 ke vivara siddā-yadimda ga 7½ 3 bi-
17. rāḍadimda ga 6'2 ubhayam ga 14 nuḷidu śudha sistinimda ga 9½ 2½ grāma-nasṭadimḍalu Kha-
18. ra samvatsaradalu kūḍida bagelu ga 1'1½ ubhayam ga 10½ 3½ dasōhāda sistinimda '½
19. sthaḷavechakoṭi birāḍadimda '2½ amtu ga 11'1½ ge viṃgaḍa Hamḍigadde grāmadalu
20. yihya bhūmi rēkhe ga 2½ 0½ nuḷidu śudha ga 8½ 0½ Mūḍajitṭe Nāraṇanimda siddā-
21. yadimda ga 3½ 3½ birāḍadimda ga 3'2½ grāma nasṭadimda '1½ dasōhāda sisti-
22. nimda 9½ sthaḷavechakoṭi birāḍadimda '1½ amtu ga 7½ ke vivara sistinimda '3½ nillisida
23. nasṭadimda '1½ Bidirūra kōṭe Jettiga dēvarrige uttāravāgidda bagelu yī dēvarige badalu
24. uttārava koṭṭu uttāra koṭṭadu ga 7 amtu ga 7½ 0 1½ ubhayam ga 16'1½ ke vivara kraya ga 148 '2½
25. nu aramanēge tegadukomḍu uttāra koṭṭadu ga 14½ 3½ Sivārpitavāgi koṭṭadu nasṭāda bageli ga 1'3

- 26.- ubhayam ga 16'1½ Madhuvamka nāḍa simeyinda Jambetala ūra grāma-
dimda prāku rēkhe bīja kha
27. 0 150 kkoṭa mara 2,800 ke saha kuḷa ga 100 arevāsiyinda ga 50 Homne
nāyakana birāḍa ga 10
28. amtu ga 160 birāḍa '½ lu ga 8 vecha birada '¾ lu ga 12 Durgada bhata kha
¼ 2½ lu kha 60 ke
29. ga 12 amttu ga 192 ke vivara prāku rēkhe ga 150 Vyaya samvatsaradalu
kūḍidu prāku Śārvari sam-
30. vatsaradalu nilisida nashtadimda ttōṭa mara 4,000 ke prāku rēkhe lu
baradu ma 2800 śudha ma 1,200 ke
31. prāku nilisida nashtadimda kūḍidu ttirumalaya paṭṭi barakoḍuvāga nilisida
bagelu ga 42 ubhayam ga 192
32. umbuḷi mānyadimda gaṇḍumbaliyinda bīja kha 2 ke bhata kha 6 ke
ga ¼ 2½ ttōṭa mara 500 ke aḍake ṇa 26¾

Back—

33. Prabhava samvatsaradalu hechida aḍake sāvira 20½ ubhayam aḍake sāvira
47 ke ga 4½ 1½
34. ubhayam ga 5 ' ra Kānatērinimda ga 3 dēvastānadimda Talaūra Śamkra
dēvarimda bīja kha 6 ke bhata
35. kha 18 ke ga 2'2½ Virōdhi samvatsaradalu hechchida jambeyimda Viśva-
nāthapurada svāsteyimda bīja
36. kha 10 ke bhata kha 40 ke ga 5 Vikrama samvatsaradalu hechchida dāsōha
ga ¼ 4¾ amtu ga 208½
37. vimḡada Maragaḷale grāmaka '1½ uttāra Viśvanāthapurada agrahārake ga 5
nilisidu Talaūra Śam-
38. kara dēvarimda ttirumalaya paṭṭi barakoḍuvāga ga 2'2½ amtu ga 7'3½
śudha ga 20
39. vara sistinimda ga 192½ 2¾ uttāradimda gaṇḍumbaliyinda ga 54½ nashta-
dimda Kānakērinimda
40. ga 3 amtu ga 20/'2¾ ke vivara aramanega kraya ga 15 27¾ nu tegadukoṇḍu
uttāra koṭṭa-
41. du ga 152 ½ 2¾ sistina nashta hechchige nashtada bagelu saha nilava
baradu bāha bagelu Śivārpitavā-
42. gi koṭṭadu ga 48¾ ubhayam ga 201'2¾ aruvatu agrahārada simeyinda
Guḍekoppada
43. grāmadimda gade bīja kha 17¾ Śrīpati Krushṇana svāste bīja kha 9
ubhayam bīja ga 26¾ ke gaḍibha-
44. tta kha 145¾ ke ga 14½0¾ birāḍa ga 2¾ 1½ dasōhadimda '1 amtu ga 17 ' 31
prāku vidhisi-

45. da nashtadimda bhatta krayavāsi nashtadimda ga 3½ 1½ ubhayam ga 20½
4½ Talaūrimda rēkhe ga 55½ ke
46. vivara Kānatterina sistinimda ga 1 prāku nilisida nashtadimda tōṭada stala
apuṭagi stalavāda sam-
47. mamda mahājanamgaḷu varādisi koḍuttidda bagelu ga 42½ Namdana
samvatsaradalu a-
48. maṭa nilisida bagelu ga 4½ 4½ hottale varāḍada bagelu ga 6½ amttu
ga 53½ 4½ kāna tērinimḍalu
49. ga 0 0 ubhayam ga 54½ ubhayam ga 55½ ubhayam ga 76½ 4½ ke vivara
kraya ga 183½ 1½
50. nu aramanega tegedukomḍu uttāra koṭṭadu ga 18½ 3½ prāku nilisida nashta-
dimda Śivāpitte
51. vāgi biṭṭadu ga 58½ 1½ ubhayam ga 79½ 4½ Tumbusi sime Gōpiseṭṭi koppada
grāmadi-
52. mda prāku niḍuvattina nashtakke nilisida bagelu Viṣu samvatsaradalu
sānige baṁdadu prāku si-
53. stu ga 13½ 2 Chitrabhānu samvatsaradalu hechchidu ga 22½ 3 ubhayam ga
36 dāsōhadimda
54. 1½ ubhayam ga 36½ 1½ ke aramanega kraya ga 361½ 2½ nu tegadu komḍu
uttāra ko-
55. ṭṭadu ga 36½ 1½ ke vivara sistinimda ga 27½ 1½ gaṇḍumbali uttāradimda
ga 9 lu ubhayam-
56. ga 36½ 1½ Chikamorasada grāmadimda prāku niḍuvattina nashtake nilisida
bagelu Kumbusi thā-
57. ṇa-gārana mukhāmtra koppala māgida bhūmiyimda nashtadimda ga 49
ubhayam ga 406½ 1½ ye-
58. ḍattare sime kambhadahāla grāma dimda rēkhe ga 28ke uttāra Hamppe
jātregge mahattinavara mu-
59. khāmtra naḍava dharmake ga 22 śudha ga 16 Duṁḍubhi samvatsaradalu
hechchidu ga 29½ 1
60. ubhayam ga 37½ 1 dāsōha 1½ grāma sumka 1½ gaṇāchārarimḍalu ½ amttu
61. ga 37½ 4½ ke vivara prāku niḍuvattige nilisiddalli sānige baṁda bagelu
sistinimda ga 29½ 3½ gau-
62. ḍumbaliyimda ga 1 nashtadimda ga 7½ 1 amttu ga 37½ 4½ Hoṁnehāṭṭi
grāmadimda sistinim-
63. da ga 10 ubhayam ga 47½ 4½ ke vivara kaṇive horagaṇimda Bidirūra
pēṭevaḷage saū-

(There seems to have been one more plate which is perhaps missing).

Note.

This record appears to have contained one other plate which is perhaps missing. It belongs to the reign of Basavappa nāyaka. The details of the descent of the ruler given in the record are the same as those given in the previous records of the same matt and from the line 10 onwards the record gives the details regarding the grants previously made to the matt constructed by Śāntavīrappa, son of Mariyappa, son of Nambiyannaśetti, in the village Mūdagoppa of Muṅgināḍa sime. This was recorded by the king at the request of Śāntavīrappa.

The date of the record is given as Ś 1634 Khara sam. Chaitra śu 7. Ś 1633 Khara sam. and the date would thus correspond to Thursday, 15th March 1711 A.D.

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9th copper plate record in the same matt.

Single Plate.

ಅದೇ ಮಠದಲ್ಲರುವ 9ನೆಯ ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಧಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ ನೃನಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾ
3. ಹನ ಶಕವರುಷ ೧೬೪೫ನೆಯ ಶುಭಕ್ರುತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
4. ದ ೧೫ಲು ಶ್ರೀಮತ್ಸಜನ ಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿಮ
5. ಹಾಮಹತ್ತಿನ ವಳಗಾದ ಬಿದಿರೂರಿಂದ ಅರಗಕೆ ಹೋಹ ಮಾರ್ಗದಲ್ಲು ಕೊ
6. ಡೂರಲ್ಲು ಬೊಕನನಿಡಬನವಯನ ಹೆಂಡತ್ತಿ ವೀರಂಮನೂ ತನ್ನ ಮಗ
7. ಧದ್ರಯನ ಹೆನರಲ್ಲು ಕಟ್ಟಿನ ಮಹತ್ತಿನ ಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮುರಾ
8. ರಿ ಕೋಟಿ ಕೋಳಾಹರ ಶುದ್ಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗು
9. ರುಧತ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾಯಕರ ಪಂಶೋದ್ಧ
10. ವರಾದ ಶಿವಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆನ್ನಂಮಾಚಿಯವರ ಪಾತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಪುತ್ರ
12. ರಾದ ಸೋಮಶೇಖರನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನದ ಕ್ತ
13. ಮವೆಂತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತಿಗೆ ಶಾಸನವ ಬರಸಿಕೊ
14. ಡಬೇಕೆಂದು ನಿರ್ವಾಣ್ಯಯಮಾವನವರು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದು ಯೀ ಮಠ
15. ದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತು ನಡೆ ೫ ಅಯಿದು ಯೆತ್ತಿನ ಮಾನ್ಯ
16. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು ಯೀ ಯೆತ್ತುಗಳ ಮೇರೆ ಅಡಿಕೆ ಮಣಸು ಝ
17. ಲ್ಲಪಟ್ಟೆ ಕವಾಡ ಮುಂತಾದ ಘಡಿಸಿನ ಸರಕು ಹೊರತಾಗಿ ಹೇರಿಕೊಂ
18. ಬ ಜಿನನು ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ವಿದಳ ಬೂನ ಯೆಂಣೆ ತುಪ್ಪ ಬೇ
19. ಳೆ ಬೆಲ್ಲ ಕಾಯಿ ಕತ್ತಕಾಚು ಬೊಬರಿ ನೀರುಳಿ ಬೆಳುಳಿ ಉತ್ತುತೆ ಬಜೂರ
20. ಮುಂತಾದ ಜಿನನನು ದುರ್ಗದ ಹೋಬಳಿ ಸುಂಕ ಯೆಕೇರಿ ಹೋಬಳಿ ಸುಂ
21. ಕ ಘಟ್ಟದ ಕೆಳಗಣ ಹೋಬಳಿ ಸುಂಕದ ಪ್ಪಾಣಿಗಳಲ್ಲ ಸಹಾ ಯೆತ್ತುಗಳ

ಹಿಂಧಾಗ—

22. ವರ್ನ ವಯಸುಗಳ ಬರಸಿ ಯೀ ಪ್ರಮಾಣು ಜಿನನನು ಹೇರಿಕೊ
23. ಂದು ಶಡುದರುಶನಕು ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪ

24. ಧ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಮಠಧರ್ಮವ ನ
25. ಡನಿಕೊಂಡು ಬಾಹದಂದು ಬರನಿಕೊಟ್ಟ ಯೆತಿನ ಮಾನ್ಯದ ಧರ್ಮ
26. ಶಾಸನ | ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋ ನಲಶ್ಚ ದ್ಯೌರ್ಧರ್ಮಿರಾಪೋ
27. ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾ
28. ನಾತಿ ಸರಸ್ಯ ಉತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನು
29. ಪಾಲನಂ ದಾನಾಸ್ತುರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ
30. ಸ್ವದತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತಾನುಪಾಲನಂ ಪರದತಾಪ
31. ಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಚಲಂಧವೇತು ಯೇತ್ಯ ಯೋಗೀಶ್ವರಃ ಕುರ್ಯಾತ್ | ೨
32. ವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತುವನಂತಿ ತತ್ರಾರ್ಥಾನಿ ಸರ್ವಾಣಸತತಂ
33. ಗುಹಪರಸ್ಯ ಪ್ರೀಣನಾರ್ಥಂತು ಶಿವಧಕ್ತಯ ದೀಯತೇ ದಾನಂ
34. ತದ್ವಿಮಲಂ ಪೋಕ್ಷಂ ಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾ
35. ಶಿವ

Transliteration.

Front—

1. namastunga-sīras̥-chumbhī chandra-chāmara-chāravē trailōkya-nagarāram
2. bha mūla-stambhāya Sambhavē svasti śrī jayābhyudaya Śālivā-
3. hana Śaka varusha1645neya Śubhakṛitu samvatsarada Phālguna su-
4. da 15 lu śrīmat sajana-śudha-Sivāchāra-sampāpna dyāvā-pruthvi-ma-
5. hā mahattina vālagāda Bidirūrimda Āragake hōha mārḡadallu Ko-
6. ḡūrallu Bokasta Sidabasavayana hemḡatti Vīrammanu taṃna maga
7. Bhadrayana hesarallu kaṭṭista mahattina maṭhada dharmake Yedava murā-
8. ri kōṭe-kōlāhala viśudha-Vaidikādvaita-sidhānta-pratiśhṭāpaka Śiva-gu-
9. ru-bhakti-parāyanarāda Keladi Sadāśiva nāyakara vaṃśōdbha-
10. varāda Sivappanāyakara prapautraru Sōmaśekhharanyakara dharmapa-
11. tniyarāda Chemnamājiyavara pautraru Basavappanāyakara putra-
12. rāda Sōmaśekhara nāyakaru barasi koṭṭa yettina mānyada śāsanada kra-
13. mavemṭtemḡare yī maṭhada dharmake biṭṭa mānyada yettige śāsanava
- barasi ko-
14. ḡabēkemḡdu Nirvāṇaiya māvanavaru hēliddarimda barasi koṭṭadu yī
- maṭha-
15. da dharmake biṭṭa māṃnyada yetu naḡe 5 ayīdu yettina māṃnya-
16. vanu Sivārpitavāgi biṭṭu yī yettugaḡa mēle aḡike meṇasu jha-
17. lliṭṭe kavāda mumṭāda ghaḡisina saraku horatāgi hērikom-
18. ba jinisu akki bhatta rāgi upu huḡi didaḡa būsa yemṇe tuppa bē-
19. ḡe bella kāyi katta kāchu khobari nīruḡḡi beḡuḡḡi uttute kharjūra
20. mumṭāda jinisanu Durgada hōbḡi sumka Yikēri hōbaḡi sum
21. ka ghaṭṭada kelagaṇa hōbaḡi sumkada shṭāṇe-gaḡalli sahā yettugaḡa

Back—

22. varṃna vayasugaḡa barasi yī pramāṇu jinisanu hēriko-
23. mḡdu śaḡudaruśanaku nidhi māḡdikomḡdu mahattu pārampa-

24. ryavâgi âchamdrârkastâyigalâgi sukhadiṃ maṭha-dharmava na-
25. ḍasikoṃḍu bâhademḍu barasikoṭa yetina mânyada dharma
26. śāsana । Āditya chamdrâvanilônalaścha dyaur-bhūmir-âpō-
27. hrudayaṃ Yamaścha ahaścha rātriścha ubhêcha samdhyê dharmascha jā-
28. nâti narasya urtaṃ dâna-pâlanayor mahdhye dânaçhhrêyōnu
29. pâlanam dâna-svargam avâpnōtti pâlanad-achyutaṃ padam
30. sva-datâ dvigunaṃ punyaṃ para-datânu pâlanam paradatâpa-
31. hârêṇa sva-datam niśphalam bhavētu yetra yôgiśvaraḥ kuryât Śi-
32. va liṃgârchanam sakrutu vasaṃti tatra tīrthâni sarvâṇi satataṃ
33. Guba-Harasya prīṇanArthamtu Śivabhaktâya diyate dânam
34. tad-vimalam prōktaṃ Kēvalam mōksha sâdhanam śrī Śadâ-
35. śiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1645 of the Śālivāhana era, the cyclic year Śubhakṛit, on the 15th lunar day of the bright half of Phālguna:—

For the charities of the mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, built by Viramma, wife of Bokasta Sidabasavaya, in the name of her son Bhadraya, at Koḍūr on the road leading to Āraga from Bidirūr, (with the same titles and descent as in the above No. 43) Basavappa Nāyaka's son Sōmasēkhara Nāyaka got executed the following charter of mânya for 5 pack bullocks as an act of devotion to god Śiva. (The details, and the imprecatory verses are the same as in the above No. 40).

Note.

This record belongs to the reign of Sōmasēkhara Nāyaka II, son of Basavappa Nāyaka and records like many other copper plate grants of the matt, the grant, by the king, of freedom from bullock tax. This freedom was granted on 5 pack bullocks and the grant was made by the king at the request of Nirvāṇayya, the king's father-in-law. Nirvāṇayya was a great scholar who wrote a Sanskrit Commentary on Kriyāsāra. He has also written an independent work in Kannaḍa known as Śivapujāvidhāna. He appears to have exercised a great influence during the reign of Sōmasēkhara Nāyaka II. According to Keḷadinṛipavijaya (p. 178) the king is said to have vested all the powers in his father-in-law. (See also E. C. VIII, Tl. 6, 87, 183, 184; M.A.R. 1916, p. 68 and 1933, p. 199). The date of the record, viz., Ś 1645 Subhakṛit sam. Phāl. śu 10, corresponds to Sunday, 10th March 1723 A. D.

On a stone set up near the north wall of the prakāra of the Subrahmanya temple at Kukke Subrahmanya.

ದಕ್ಷಿಣಕನ್ನಡ ಜಿಲ್ಲೆ ಪುತ್ತೂರು ತಾಲ್ಲೂಕು ಸುಬ್ರಹ್ಮಣ್ಯದ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಗೆ ಬರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×4'

- | ನೂರ್ಯ
ದೀಪ | ಮಯೂರ | ಚಂದ್ರ
ದೀಪ |
|---|------|--------------|
| 1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ \| ಅವಿಘ್ನಮಸ್ತು \| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | | |
| 2. ತ್ವಂಗ . . . ಕೇಶಸ್ಯಗಂಗಾಯಾಶ್ಚಂದ್ರಚಂದ್ರಿಕಾ \| ಕರ್ಣೋಲಕರಯಾವಾರಿ ಚಾಮರಾ | | |
| 3. ಕಲಶಾ ಯತ್ರ ದಾತ್ರೀ ಭತ್ರ ಶ್ರಿಯಂ ದಧೌ \|\| ಮಾತಾಮಹಂ ಮಹಾಶೈಲಂ ಮಹಸ್ತಪತಿತಾಮಹಂ \| |  |  |
| 4. ಮಾಣಮಾ . ಸ್ಥಾಞ . ಸ್ವಯಮನುತ್ರಮಂ ಶ್ರಿಯತೇ ಸರ್ವಧರ್ಮಾನುಶಾಸನಂ ಧರ್ಮಶಾಸನಂ | | |
| 5. ತು ಯೋಸಮೂರ್ತಿ ವ್ಯವಸ್ಥಿತಃ \|\| ಲೋಕಾನುಗ್ರಹಲೀಲಾರ್ಥಂ ಪ್ರಥಿತೇ ತುಳುಮಂಡಲೇ ಕುಕ್ಕೇತಿ | | |
| 6. ನಾನ್ಯಾದಿ ಸಹಸ್ರಮುಖ ಮಂಡಲಃ \| ನಾಗ್ಯದಾವರಣೇ ಭೂತೈ ದಿವ್ಯಮಾನ ಶಿರೋಮುಖಃ ಕಳಾವಾ | | |
| 7. ವಾಕ್ಯಂ ಸತ್ಯ . . . ರತಪ್ರಿಯಃ \| ಸದಾ ಸಂನಿಹಿತಂ ಶ್ರುತ್ವಾ ಸ್ವಮುಖಂ ಬ್ರಹ್ಮಣೋ | | |
| 8. ತುರ್ಜೇದ . . . ಪದಂ ಸ್ವರಂ ಪಠನಾಂತು ಯಥಾ ಶಕ್ತಿ ಭಕ್ತಿ ಭಾಜಾಂದ್ವಿಜನ್ಯನಾಂ \|\| ಜನ್ಯ | | |
| 9. ಧ ಭಲಪ್ರದಃ \| ವೇದಪಾರಂಗತ್ಯರ್ವಿಪ್ರೈಃ ಸೇವಿತಃ ಶ್ರುತಿ ಚೋದಿತಃ ಸಾಮ್ಯೋಬ್ರಾಹ್ಮಣದೇವ | | |
| 10. ಬೋದಿತಂ \| ಪ್ರಖ್ಯಾತ ದಾನಶೌಂಡಸ್ಯ ಶ್ರೀ ಮಾಧವಾರ್ಯೋ ಮಹೀಪತಿಃ ಶ್ರೀಮದ್ಗೋವಾ | | |
| 11. ನಾಥ ಪ್ರತಿಪತ್ಯೈ \| ಅಘಘಮಾಶುಕಾಮಾರ್ಥಂ ಧರ್ಮೋಬಾತ್ಸವರ್ತಿತಃ \| . . . ಯುಗೇ | | |
| 12. ತ್ವರೇ ವರ್ತಮಾನಸ್ಯ ವರ್ಷಸ್ಯ ಪ್ರಭವಾಘ್ನಃ ಸ್ವಮಾನಿ ಪೌಷಿ ಪಕ್ಷತಥಾ ಕೃಷ್ಣತುತೀಯಾಯಾಂ | | |
| 13. ಸಕ್ಷತ್ರ . . . ಯೋಗೇ ಚಾಯುಷ . . . ರಣಬಾಲವೇ | | |
| 14. ಣ್ಯಸ್ಯ ಪೂಜಾಯೈ ಬ್ರಾಹ್ಮಣಾ ನಾಂಚ . . . ಪ್ರಾದಾದ್ಯಥಾ ಸೋಯಂಪ್ರಕಾ | | |
| 15. ವರ್ತಿನಿ ಕಡಬಾಘ್ನಿ ನಗೆ . . . ಜಂ . . . ಮಾದೀಶ್ವರಸ್ಯ | | |
| 16. ಭೃಂತರಂ | | |
| 17. ಸಮುಚೇಲ | | |

18.	ನಾನಾ ವಿ	
19.	ಕ್ಷೇತ್ರಾಣ್ಯ	
20.	ಕೃ ಹೆಗ್ಗಡೆಯ	
21.	ಹುಡುಗಲಿ	
22.	ರಮ್ಮ	ಧನಿ
23.	ನಾಲ್ಕತ್ತು	ಯಲು
24.	ಧೂ	ಯಲು
25.	. . . . .	ಡಸಲುಯಿ
26.	. . . . .	ಮೂಡೆ ಕಾಡೆ
27.	. . . . .	ನೂಡೆ ನೂಟ
28.	. . . . .	ಜೋಳಿ ನಿಮ್ಮ
29.	. . . . .	ವರುತ ಒಂದಟ
30.	. . . . .	ಪಡಲುಪಿನಿವ

Note.

The place, Kukke Subrahmanya, is situated in Puttūr taluk of the South Canara District. It is to the west of the Mysore State, and very near its border. It is one of the famous holy places in South India. Though it did not form a part of the Mysore Kingdom, the Mysore rulers and people have granted to the temple a number of lands and villages, at various times in the past.

Even now the Mysore Government conducts a number of festivals for the god and grants free distribution of food among the Brahmans annually. On the occasion of the tour of His Highness the Mahārāja of Mysore to this place, the Deputy Commissioner of the Hassan District wrote to this department that the copper and lithic records of the place might be examined. Accordingly the place was visited and the records were examined.

The lithic and copper plate records of the temple are briefly noticed by Mr. V. Rangacharya in the work "Inscriptions of the Madras Presidency," Volume II, p. 876. Two lithic records are briefly mentioned in the Annual Report of South Indian Epigraphy for the year 1927-28 and one of them is published in South Indian Epigraphy, Vol. IX. The other unpublished records are now published in this Report.

The present record is on a stone set up to the north of the temple near the prākāra. Though it is eight years later in date than the one in front of the temple, it is yet an important record giving information about the holy place. But unfortunately owing to the action of fire, a large portion of the stone has peeled off and the letters are lost, so that a few lines of the earlier portion only can be read.

The record begins with the praise of Gaṇādhipati and Śiva. It then gives the tradition about the settlement of Kumārasvāmi and Śēsha at the place. The god is said in the inscription to have been the granter of the desires of his devotees.

Mādhava-mantri, the famous governor of Gōva and Āraga, who defeated the Muslims and was a great scholar appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

The date of the record, viz., Prabhava sam. Pushya ba 3, corresponds to Wednesday, 16th December 1388 A.D., during the reign of Harihara II.

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Copper plate record in the Subrahmanya temple at Kukke [Plate VII, 2].

3 plates: Ring with no seal.

Nāgari characters : Kannada language.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ತಾಮ್ಮ ಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು. ಉಂಗುರವಿದೆ; ಮೊಹರಿಲ್ಲ.

ದೇವನಾಗರಾಕ್ಷರ : ಕನ್ನಡಭಾಷೆ.

I ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ |
2. ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ | ನಮಸ್ತುಂ
3. ಗ ತಿರತ್ಪುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾ
4. ರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭಂ ಮೂ
5. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಶ್ರೀಮನ್ಯ
6. ಹಾರಾಜಾಧಿರಾಜ ರಾಜವರ
7. ಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರ
8. ರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಬು
9. ಕೃಮಹಾರಾಯರ ನಿರೂಪ
10. ದಿಂ ಮಂಗಲೂರ ರಾಜ್ಯವನೂ
11. ಗೋವೆಯ ಬಾಚಪ್ಪವೊಡೆಯ
12. ರು ಅಲುತಿಹಲ್ಲ ಶಕವರು
13. ಪ ೧೩೨೯ ವರ್ತಮಾನ ವ್ಯಯನಂ
14. ವತ್ಸರದ ಚೈತ್ರ ಶು ೧ ದಲೂ ಕ
15. ಡಬದಸ್ತಳದ ಕುಕ್ಕೆಯದ ದೇ

II ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

16. ವರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
17. ದ ಕ್ರಮವೆಂತೆಂದರೆ ಕುಕ್ಕೆಯದ ದೇ
18. ವರಿಗೆ ಉಲಂಥಾ ದೇವರ ಸ್ಥ
19. ಲದಲೂ ಅರಮನೆಗೆ ನಾಲ್ಕು
20. ರು ಪಾದ ಮೂಲಗಳು ತೆರುವ
21. ವಸ್ತುವಿನ ವಿವರ ಕುಲದ ಹ
22. ಣ ಹದಿನಾರು ಹಣವಿಗೆ ವರು
23. ಪ ೧ ಕಂ ಕಾಟಗ ೧೬೦ ಕೀರೊ

24. ಕೃಲಿಂದ ವರುಷ ೧ ಕಂ ಕಾಗೆ ೫೪
25. ಜೋಡಿಕಾಗೆ ೪೦ ನಟ್ಟಿನ ಭತ್ತ
26. ಮೂಡೆ ೪೫ ಕೆ ಕಾಗೆ ೧೧ ಕಂಠ
27. ಕಾಣಿಕೆ ವರುಷ ೧ ಕಂ ಕಾಗೆ
28. ೫ ಉಭಯಂ ವರುಷ ೧ ಕಂ ತೆರುವ
29. ಕಾಟಿಗೆ ೨೭೦ ಬುಕ್ಕರಾಯರು
30. ಮಾಡಿದ ಧರ್ಮಕ್ಕೆ ಕುಕ್ಕೆಯದ

II ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

31. ಶ್ರೀಪ್ಪರಹ ಮೂವತ್ತಯೆರಡು ಗ್ರಾಮ
32. ದ ಮಹಾನಹಸ್ರಕ್ಕೆ ಕಾಗೆ ೧೨೪
33. ನುಲಿಯ ಶುದ್ಧಗೆ ೧೩೬ ನೂ ಮಂಗ
34. ಲೂರ ಮೂರುಸಾವಿರ ಪರಿವಾರ ತಂ
35. ಮ ಜೀವಿತಕೆ ಪ್ರತಿ ವರುಷದಲೂ
36. ಉತ್ತಾರವ ಮಾಡಿಕೊಂಡು ತಂಮ ಕಂ
37. ಧ್ಯಾಪಾರಕೆ ಬರಿಸಿಕೊಂಡು ಮಾ
38. ಡಿದ ಧರ್ಮದ ವಿವರ ದೇವರ ನೈ
39. ವೇದ್ಯಕೆ ಪ್ರತಿದಿ ೧ ಕಂ ದೇವರ ಹಾ
40. ನಿ ೫ ರೆ ವರುಷ ೧ ಕಂ ಅಕ್ಕಿಹಾ
41. ೧೮೦೦ ಕಂ ಭತ್ತ ಪ್ರತಿಮೂ ೧ ಕಂ
42. ಅಕ್ಕಿಹಾ ೧೨ ರೆ ಭತ್ತಮೂ ೧೫೦
43. ಕಂ ಪ್ರತಿ ಗೆ ೧ ಕಂ ಮೂ ೪ ರೆ ಗ ೩೭ ||
44. ನಂದಾದೀವಿಗೆ ೨ ಕಂ ಗ ೨೦ ದೇವರ
45. ನೈವೇದ್ಯದ ತುಪ್ಪಕ್ಕೆ ಗ ೧೨ ಗಂಧಕೆ
46. ಗ ೧|| ವೀರೆಯಕೆ ಗ ೩ ವೇದಪಾರಾ
47. ಯಣ ೨ ಶ್ರೀರುದ್ರ ೧ ಅಂತೂ ಮೂರಕಂ ಗ

III ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

48. ೭೨ ಅಂತೂ ಗೆ ೧೪೬ ಉಭಯಂ ಗೆ ೨೭೦ ಇಂ
49. ನೂರ ಎಪ್ಪತ್ತು ಹೊನ್ನನೂ ಆಚಂದ್ರಾರ್ಕ್
50. ಸ್ಥಾಯಿ ಆಗಿ ನಡೆದುಬಹುದು ಯೀಧರ್ಮ
51. ವನೂ ಬಂಗರವಾಡತನದಲಿ ಅಲ್ಲಿಯ
52. ಸ್ಥಾನೀಕರು ನಡೆಸಿಬಹರು|| ಸ್ವದತ್ತಂಪ
53. ರದತ್ತಂವಾಯೋಹರೇತ ವನುಂಧರಾಃ | ಪಷ್ಠಿ
54. ವರ್ತುಪನಹಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ವ
55. ಮೀ|| ಏಕೈವಧಗಿನೀರೋಕೆ ದ್ವಿತೀಯಾ
56. ನಕದಾಚನನಗ್ರಾಹೆ ನಕರಷ್ಯಸ್ಥಾ
57. ದೇವದತ್ತಾ ವನುಂಧರಾ| ಮಂಗಲಮಹಾ|| ಶ್ರೀ
58. ಶ್ರೀಶ್ರೀ ವೊಪ್ಪ ದಾಚಂಣನ ಬರಹಾ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)

Transliteration.

I-B—

1. svasti śrī Gaṇādhī-patayēṃ namaḥ |
2. śrī gurubhyōṃ namaḥ | namastum-

3. ga-śiraś-chumbi chaṁdra-chāmara-chā-
4. rave ¹ trailōkya-nagarārambhaṁ mū-
5. la-ṣaṁbhāya Śaṁbhava ² śrīman-ma-
6. hārājādhirāja-rājapara-
7. mēśvara śrī Vīra Harihara
8. rāyara kumāra Pratāpa Bu-
9. kka mahārāyara nirūpa-
10. diṁ Maṁgalūra rājyavanū
11. Gōveya Bāchappavoḍeya-
12. ru ālutihalli Śakavaru-
13. sha 1329 vartamāna Vyaya saṁ-
14. vatsarada Chaitra śu 1 dalū Ka-
15. ḍabada sthalada Kukkeyada dē-

II-A—

16. varige koṭṭa dharma śāsana-
17. da kramav-emteṁdare Kukkeyada-dē-
18. varige ulamthā dēvara stha-
19. ladalū aramanega nālva-
20. ru pādāmūligalu teruva
21. vastuvina vivara kulada ha-
22. ṇa hadināru haṇaviṁge varu-
23. sha 1 kaṁ kāṭi ga 160 kilo-
24. kkalimda varusha 1 kaṁ kā ga 54
25. jōḍi kā ga 40 naṭṭina bhatta
26. mūḍe 45 ke kā ga 11 kaṁṭha
27. kāṇike varusha 1 kaṁ kā ga
28. 5 ubhayam varusha 1 kaṁ teruva
29. kāṭi ga 270 Bukkarāyaru
30. māḍida dharmakke Kukkeyada

II-B—

31. śrēṣṭhāvaha mūvatta yeraḍu grāma-
32. da mahā sahasrakke kā ga 124
33. nuliye śuddha ga 146 nū Maṁga-
34. lūra mūrusāvira parivā [ra] taṁ-
35. ma jīvitake prativarushadalū
36. uttārava maḍikomḍu taṁma kaṁ-
37. dhyāchārake barasikomḍu mā-
38. ḍida dharmada vivara dēvara nai-
39. vēdyake prati di 1 kaṁ dēvara hā-

40. ni 5 le varusha 1 kaṃ akki-hā
41. 1800 kaṃ bhatta prati mū 1 kaṃ
42. akki hā 12 le bhatta mū 150
43. kaṃ prati ga 1 kaṃ mū 4 le ga 37½
44. naṃdā divige 2 kaṃ ga 20 dēvara
45. naivēdyāda tuppakke ga 12 gaṃdhake
46. ga 1½ vileyake ga 3 Vēdapārā-
47. yaṇa 2 Śrī-Rudra 1 aṃtū mūrakaṃ ga

III-A—

48. 72 aṃtu ga 146 ubhayaṃ ga 270 iṃ-
49. nūra eppattu hoṃnanū āchaṃdrārka-
50. sthāyi āgi naḍadu bahudu yī dharma-
51. vanū baṃgaravādatanadali alliya
52. sthānikaru naḍasi baharu || svaḍattam pa-
53. ra-dattam vā yōharēda vasuṃdharāḥ shashṭhi-
54. r varusha sahasrāṇi viśtāyāṃ jāyate kri-
55. mī || ēkaiva bhagīnī lōkē dvitīyā
56. nakadāchana nagrahe nakarapyasthā
57. dēvadatta vasuṃdhara 1 maṃgala mahā || śrī
58. śrī śrī voppa Bāchappaṇa baraha (in Kannaḍa)

Translation.

Be it well. Obeisance to Gāṇadhipati : obeisance to the Gurus. (Praise of Śambhu).

While, by the order of Pratāpa Bukkarāya mahārāya, son of the illustrious mahārājādhirāja rājaparamēśvara śrī Vira Hārihararāya, Bāchappavodeya of Gōve was ruling the Mangalūr kingdom ; in the year 1329 of the Śaka era on the 1st lunar day of the bright half of Chaitra :

For the charities of the god of Kukke in Kaḍaba sthala, the dharmaśāsana granted is thus : The details of the articles to be given by the *pādamūligas* of the palace from the lands belonging to the god of Kukke : for 16 haṇas of kulāda haṇa 160 kāṭi gadyāṇas for one year. From kilokkal 54 kāṭi gadyāṇas for one year, 40 kāṭi gadyāṇas from jōḍi, 11 kāṭi gadyāṇas for 45 bundles of paddy seeds ; kaṇṭha kāṇike 5 gadyāṇas for one year, total 250 kāṭi gadyāṇas to be given for the charities made by Bukkarāya : for the *mahāsahasra* of 32 villages among the best of Kukke, 124 kāṭigadyāṇas (after deducting this) the charity made after getting the remaining 146 gadyāṇas written for their kandāchāra and deducting for their livelihood by the 8,000 families of Mangalūr thus : for the god's food offerings ; at 5 *hānis* of rice per day for 1,800 *hānis* of rice for one year, at 12 *hānis* of rice per bundle (mūḍe) of paddy, 150 bundles of paddy, at one gadyāṇa for 4 bundles 37½ gadyāṇas ; for two perpetual lamps

20 gadyāṇas ; for the ghee of the food offering of the god gadyāṇas 13 ; for incense 14 gadyāṇas ; for betels 2 gadyāṇas ; for 2 *Vēdapārāyanas* (reciting of sacred texts) and one Śrī-Rudra, thus for 3, gadyāṇas 72 ; thus gadyāṇas 149, total 270 gadyāṇas will continue for as long as the moon and sun endure. This charity will be conducted by the temple servants of the place in *bamgaravādatana*.

(Imprecatory verses : svadattam para dattam, etc., ākaiva bhagini lōkē, etc.)
Signature—The writing of Bāchappa.

Note.

This record is noticed by Mr. V. Rangacharya in the "Inscriptions of the Madras Presidency," Vol. II, p. 876, as No. 303. It records the grant of 270 kāti gadyāṇas by the pādāmūligas for the worship, etc., of the god Subrahmanya at Kukke during the reign of Bāchappavodeyar at Gōva. Bāchappa Vodeyar was a subordinate of Bukka II the Vijayanagar king. He ruled the Gōva kingdom after Mādhava-mantri. His brother was Narahari. He had also the name Bhāskara. A number of inscriptions refer to him (see E.C. VII, Hn. 71 ; M.A.R. 1941, p. 204 ; etc). In M.E.R. 1927, No. 369, he is referred to as ruling the kingdom of Bārakūr under Bukkarāya.

The date of the record, Ś1329 Vyaya sam. Chaitra śu 1, corresponds to 21st March 1406 A.D.

48

Another copper plate record found in the same Subrahmanya temple.

Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂದಾಗ—

ಶ್ರೀರಾಮಾಯನಮಃ |

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಧಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ವಪಾತುಮಃ | ಹೇಮಾ
3. ದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರಿದತ್ತತ್ರಿಯಂ ದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲ
4. ವಾಹನ ಶಕ ವರ್ಷಂಗಲು ಧೀಶಲರ ವಿಶ್ವಾವಸುನಾಮ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧
5. ಲು ಶ್ರೀಮತ್ತು ಬ್ರಹ್ಮಣ್ಯ ದೇವರಿಗೆ | ಆತ್ಮೇಯಗೋತ್ರಾಪಸ್ತಂಭನೂತ್ರ ಯಜುಶ್ವಾ
6. ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ ಅರಿವೀಟಿ ರಾಮರಾಜು ರಂಗಪ
7. ರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾ
8. ಧಿರಾಜ ರಾಜವರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾ
9. ಯರಯ್ಯರವರು | ವೇರಾಪುರೇಸ್ಥಲದಲ್ಲಿ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀ ಸಾ
10. ಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮತ್ತು ಕ್ಷೇ ಸುಬ್ರಹ್ಮಣ್ಯದೇವರಿಗೆ | ಆತ್ಮೇಯ ಗೋ
11. ತ್ರಾಪಸ್ತಂಭನೂತ್ರ ಯಜುಶ್ವಾ ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ
12. ದ ಅರಿವೀಟಿರಾಮರಾಜು ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜ

13. ಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ
14. ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸ್ತ ಭೂದಾನ ಧರ್ಮ
15. ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಮಳಲ ಹೋಬಳಿಯೊಳಗಣ ಹಾ
16. ಲೆ ಬೇಲೂರು ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲ ಚತುರ್ಮಿ ವಿವರ ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳ ಮೊರ ಸಾ
17. ಗರ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕಬ್ಬಿನಗದ್ದೆ ವಳಗಾಗಿನಡೆವ ಹಾಲೆ ಬೇಲೂರು ಕುಂಬಾರರ ಹು
18. ಂದಿಗೆ ದಕ್ಷಿಣ ವಡೂರಿಗೆ ಉತ್ತರವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು
19. ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಕಿಡ್ಲೊಟ್ಟುನಾಡ ಬಯಕೇರಿ ವಳಗಣ ದೊಡನಾಗರ ಗ್ರಾಮ
20. ಕ್ಕೆ ಯಲ್ಲ ಚತುರ್ಮಿ ವಿವರ ಬಯಕೇರಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುಡ್ಡೆಸಂತೆಗೆ ಪಶ್ಚಿಮ
21. ಚಕನಾಗರಕ್ಕೆ ಉತ್ತರ ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳ ಆಗಿಂಹ್ಯಾದೊಡನಾಗರ ಗ್ರಾಮವಂ

ಹಿಂದಾಗ—

22. ದುನ್ನು ಕಿಡ್ಲೊಟ್ಟುನಾಡ ವಳಗಣ ಕೊಗಡಪಳ್ಳಿಗೆ ಸಲ್ಲುವ ನಿಚನಹಳ್ಳಿಗೆ ಪ
23. ಶ್ವಾಮವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು ದೊಡನಾಗರಗ್ರಾಮವೊಂದುನ್ನು ದೊಡ
- ವರಾರಹ
24. ಬ ಗದ್ದೆ ಮಾತ್ರವನ್ನು ಈ ತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕ
25. ವಾಗಿ ತ್ರಿಕರಣ ತ್ರಿವಾಚಕವಾಗಿ ಶ್ರೀ ಸುಬ್ರಂಹ್ಮಣ್ಯಸ್ಥಲದಲ್ಲಿ ಶ್ರೀವೆಂಕಟೇಶ್ವರ ಶ್ರೀಶಿಯಾಗಿ
26. ಆಸ್ಥಲದಲ್ಲಿ ನಡುವ ಅನ್ನದಾನ ದೇವರಿಗೆ ಪೂಜ ಮುಂದಾದ ದರ್ಮಗಳಾಗಿ ಶ್ರೀಕೃಷ್ಣಾ
27. ಪರ್ಣವಾಗಿ ದಾರಾದತ್ತ ಮಾಡದ್ದೆವಾದಕಾರಣ ಹಾಲೆ ಬೇಲೂರುನ್ನು ದೊಡನಾಗರವನ್ನು ದೊ
28. ಡವರಾರದ ಗದ್ದೆನು ಕೊಡಾಯೀಯರಡುಗ್ರಾಮಗಳ ಯೀಗದ್ದೆಯ ಯಲ್ಲೆ ಚತುರ್ಮಿವಾಗಿಂ
29. ಹ್ಯಾನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣಾಗಾಮಿ ನಿಧನಾಧ್ಯಂಗಳೆಂಬ ಯಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯ
30. ಂಗಳುನ್ನು ದಾನಾದಿವಿನಿಮಯ ವಿಕ್ರಯಕ್ಕೆ ಸಲ್ಲುವಂತೆ ಅನುಭವಿಕೊಂಡು ಯೀಭೂಸ್ವಾಮ್ಯ
31. ಫಲದಿಂದ ಸದ್ವರ್ಮಗಳ ನಡತಿಕೊಂಡು ಅಚಂದ್ರಾರ್ಕ್ಯನಾಯ ಆಗಿ ಅನುಭವಿಕೊಂಡು ಭಕ್ತನಾದ
32. ನನ್ನಲ್ಲಿ ಪ್ರಸನ್ನವಾಗಬೇಕೆಂದು ಶ್ರೀಮತ್ಕೃಷ್ಣ ಸುಬ್ರಂಹ್ಮಣ್ಯದೇವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ತಂಬನೂ
33. ತ್ವರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
34. ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನದ
35. ರ್ಮ ಶಾಸನ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯ ದಾನಾಧ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಮರ್ಗಮವಾಪ್ನೋತಿ
36. ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಏಕೈವ ಭಗಿನೀರೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾನಭೋಜಾನಕರ
- ಗ್ರಾಂಹ್ಯಾದೇ
37. ವದತ್ತಾ ವಸುಂಧರಾ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
38. ಹರೇತ ವಸುಂಧರಾ ಪಪ್ಪಿರ್ಯಪ್ಪಸಹಸ್ರಾಣಿ ಶ್ರೀರಾಮ
39. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
40. ಲಬ್ಧುಪಂತರರಾಯನದ ವಾಖಣ ಬರದಧರ್ಮಶಾಸನ || ಮಾಕಾಬತ್ತುನಿ ಪೊಟ್ಟಿಬತ್ತುಂ
41. ಡು ಚಕ್ಕಿನಧರ್ಮಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

Front—

1. namastungga-sīras-chumbi chandra-chāmara-chāravē | trailōkya-nagarā-rambha mū-
2. la-stambhāya Śambhavē || Harēr lilā-varāhasya dāmsatrā-damḍas-sapātu vah | Hēmā-
3. dri kalasā yatra dhātrī-chharta-sriyam dadhau || svasti śrī vijayābhyudaya Śāli-

4. vāhana Śaka varshaṃgaḷu 1588ra Viśvāvasu nāma saṃvatsarada Chaitra
śu 1
5. lu śrīmat Subraṃhmaṇya dēvarige | Ātrēya gōtra Āpastambhasūtra
Yajus-śā-
6. khādhyāyarunnu Sōmavamśōdbhavarunnāda Āravīti Rāmarāju Raṃgapa
7. Rājayyaravarige pautraru Gōpālārājayyaravarige puttrarāda śrīmad rāja-
8. dhirāja rājaparamēśvara śrī vīrapratāpa śrī vīra Śrīraṃgarāyadēva mahārā-
9. yarayyaravaru | Vēlāpurī sthaladalli ratna siṃhvāsanādhyakṣharāgi prithvī-
śā-
10. mrājyavāḷutalu śrīmat Kukke Subraṃhmaṇya dēvarige | Ātrēya gō-
11. trāpastamba sūtra Yajus śākhādhyāyarunnu Sōmavamśōdbhavarunnā-
12. da Āravīti Rāmarāju Raṃgapa rājayyaravarige pautraru Gōpālārāja-
13. yyaravarige puttarrāda śrīmad rājādhirāja rājaparamēśvara śrī vīra pratāpa
14. śrī vīra Śrīraṃgarāya dēva mahārāyarayyaravaru samarpista bhū-dāna
dharma
15. śāsanakramaveṃtemdare | Bēlūrige salluva Maḷali hōbaḷiyolaḡaṇa Hā-
16. le-Bēlūru grāmakke yalla chatussīma vivara | Hēmāvatige mūllu Morasā-
17. garahallige paśchima | kabbinagadde vaḷagāgi naḍeva Hāle-Bēlūru
Kumbārara Hū-
18. mḍige dakṣhiṇa | Vadūrige uttaravāḡimhyā Hāle-Bēluru grāmavamḍannu
19. Bēlūrige salluva Kibboṭṭunāda Barjikēriḷaḡiṇa Doḍanāgara grāma-
20. kke yalla chatuśśīma vivara | Bayikēri grāmakke dakṣhiṇa | Guḍḍesaṃtege
paśchima
21. Chikanāgarakke uttara | Hēmāvatige mūllu | āḡimhyā Doḍanāgara grāma
vam-

Back—

22. dunnu | Kibboṭṭunāduḷaḡiṇa Kogaḍavallige salluva | Nichanahallige pa-
23. schimavāḡimhyā Hāle-Bēlūrugrāma vamḍunnu Doḍanāgaragrāma vomḍu-
nnu doḍavaṭhāra ba
24. bagadde mātravunnu yitathā tithi puṇya kālādalli sahiranyōdakadānādārā-
pūrvaka-
25. vāḡi trikarāṇa trivāchakāvāḡi śrī Subraṃhmaṇya sthaladalli śrī Veṃkaṭēs-
vara prītiyāḡi
26. ā sthaladalli naḍsuva annadāna dēvarige pūja mumdāda darmagaḷigāḡi śrī
Krishṇā-
27. rpaṇavāḡi dārādatta māḍaddhevāḍakāraṇa | Hāle-Bēlūrunnu Doḍanāgara-
vunnu Do-
28. davaṭhārada gaddenu kūḍā yī yeraḍu grāmagāḷa yī gaddeya yalle chatuś-
śīme vāḡim-

29. hyā nidhi-nikshēpa-jala-pāshāṇākshīnāgāmi-siddha-sādhyamgaḷemba yash-
tabhōga tēja-svāmya-
30. mḡaḷunnu dānādi vinimaya vikrayakke salluvamte anubhavisikomḍu yi
bhūsvāsthya
31. phaladimda saddharmagaḷa naḍasikomḍu â-chamḍrārkkasthāyi āgi anubha-
visikomḍu bhaktanāda
32. nannalli prasannavāgabēkemḍu śrīmat Kukke Subrahmanya dēvarige †
Ātrēya gōtrāpastamba sū-
33. traru Gōpālarājayyaravarige putrarāda śrīmad-rājādhirāja rājaparamēśvara
śrī
34. vīra pratāpa śrī Vīrarangarāya dēva mahārāyarayyaravaru samarpi [si] da
bhūdāna-da-
35. rma śāsana † dāna-pālanayōr-madhyē dānā-chhrēyōnupālanam dānāt-svar-
gam avāpnōti
36. pālanād achyutaṁ padaṁ ēkaiva bhaginī lōkē sarvēśhām ēva bhūbujām na-
bhōjām na kara grāmhyā dē-
37. vadattā vasumḍharā † svadattām paradattām vā yō
38. harēta vasumḍarā † shashtirvarsha sahasrāṇi Śrī Rāma
39. viśtāyām jāyatē krimih † śrī śrī śrī śrī śrī
40. Lakhersu pēṁtarāyanada Vābaṇa barada dharma śāsana † Mākā ottuni
paṭṭibattu-
41. ḍu chekkina dharma śāsana † śrī śrī śrī

Note.

This inscription is noticed by Mr. V. Rangacharya in his "Inscriptions of the Madras Presidency", Vol. II, p. 876, as inscription No. 306. It records the grant of the villages Hāle-Bēlūru and Doḍanāgara and some wet lands at Doḍavaṭhāra, for the food offerings, worship, etc., of the god Subrahmanya at Kukke. The donor is Śrīrangarāya, son of Gōpālarājayya, and grandson of Āravīṭi Rāmarāju Rangapa-rājayya, of Ātrēya gōtra and Āpastamba sūtra, follower of Yajuśśākha and born in Sōmavamṣa. This Śrīrangarāya was ruling at Bēlūr when he made this grant. There are many of his records (E. C. V Bl. 80, 81, 96, 122 ; Hn. 40, etc.). Śrīranga-rāya, the last of the Vijayanagar kings ruled at Penugonḍa after the destruction of the Vijayanagar kingdom. His capital cities Chandragiri and Chingalpet having been taken by the forces of Golkonḍa, he fled and sought the protection of Śivappanāyaka who installed him at Bēlūr. He was ruling from that place till about 1672 A.D.

The date of the record Ś 1588 Viśvāvasu sam. Chaitra śu 1 corresponds to 7th March 1665 A.D.

Another copper plate grant in the same temple. [Plate VI 3, 4.]

Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ.—

1. ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ |
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೮೭ ಸಂದ ವ
4. ತ್ವಮಾನವಾದ ವಿಶ್ವಾವನು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುಭ ೩ ಶುಕ್ರವಾರ ಮಕ
5. ರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ರಾ
6. ಜ ಶ್ರೀ ವೀರಪ್ರತಾಪ ದಿರುದಂತೇಂದ್ರ ಗಂಡ ಧರಣೀವರಾಹ ದಿರುದ ನಾನಾ ವರ್ನ
7. ಮಕುಟ ಮಂಡಲಿಕರಗಂಡ ಅನೇಕ ಬ್ರಾಹ್ಮಣ ಪ್ರತಿಷ್ಠಾ ಪೂರ್ಣ (ವರ್) ಕ ಪೋಡ
8. ಶಮಹಾದಾನಾದಿ ಸಕಲ ಧರ್ಮಾಚರಣ ನಿರತರಾದ ಮೈಸೂರ ದೇವರಾಜ
9. ವೊಡೆಯರ ಕೊಮಾರರಾದ ದೇವರಾಜ ಮಹೀಪಾಲಕರು ಶ್ರೀರಂಗಪಟ್ಟಣದ ಶಿಂಹಾ
10. ಸನಾಧೀಶ್ವರರಾಗಿ ರಾಜ್ಯವಂ ಗೈವುತ್ತಿರಲು ಲಂಬ ಕರ್ಣಗೋತ್ರದ ಅಶ್ವರಾಯನ
11. ಸೂತ್ರದ ರಿಕ್ಸೆ (ಕ್ಯಾ) ಬೆಯ ನಾನಜಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯ
12. ನವರು ಸಮಗೆ ಆಶ್ರೀಯಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ಚಾಮರಾ
13. ಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ಮಹೀ
14. ಪಾಲಕರಿಂದ ಸಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರೈಕವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಂ
15. ದ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಅರಕಿರೆಯ ಹೋಬಳಿಯ ಹುಂಜನಕೆರೆ ಗ್ರಾಮ ೧
16. ಹಾಸನ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಗೊರವೂರ ಹೋಬಳಿಯ ಚಂಗರವಳಿ ಗ್ರಾಮ ೧ ಹೊ
17. ಸಲ್ಲ ಗ್ರಾಮ ೧ ಯೀ ೩ ಗ್ರಾಮಗಳನ್ನು ಲಂಬಕರ್ಣ ಗೋತ್ರದ ಅಶ್ವರಾ
18. ಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ನಾನಜಪವುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧ
19. ನೋಜಯ್ಯನವರು ದೇವದೇವೋತ್ತಮ ದೇವತಾಸಾರ್ವಭೌಮ ಅನೇಕ ವರ ಪ್ರ
20. ದ ನಿತ್ಯಾನ್ನದಾನವಿನೋದಿ ಕುಕೆ ಲಿಂಗನೆಂಬ ದಿರುದಾಂತ್ ಸುಬ್ರಹ್ಮಣ್ಯೇ

ಹಿಂಭಾಗ.—

21. ಶ್ವರಸ್ವಾಮಿಯವರಿಗೆ ನಾವು ಮಾಡಿಸ್ತ ರಥೋತ್ಸವ ಅಂನ್ನಸತ್ರ ಮುಂತಾದ ಶೇ
22. ವಾ ನಿಮಿತ್ತವಾಗಿ ಯೀ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸೆ
23. ಹಿರಣ್ಣೋದಕ ದಾನ ಧಾರಾಪೂರೈಕವಾಗಿ ಯೀ ದಿನದಲು ಧಾರೆಯ ನೆರ
24. ದು ಕೊಟ್ಟವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೀ ಗ್ರಾಮ
25. ಗಳ ಚತುಶೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆ
26. ಗಾಮಿನಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು
27. ಯೀ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಲುವವು ಯಿಲ್ಲಂದ ಮುಂ
28. ದೆ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೆಂದು ಲಂಬಕರ್ಣ
29. ಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಬೆಯ ನಾನಜ ಪುತ್ರ
30. ರಾದ ಶಿವುಜಿ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯನವರು ಸುಬ್ರಹ್ಮ
31. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನ || ಯೀಕ್ಕವ ಭಗಿನೀ
32. ರೋಕೇ | ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾ | ನಥೋಜ್ಯ ನಕರಗ್ರಾಂಹ್ಯ | ವಿ
33. ಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ | ದಾನಾಭ್ಯೇ

34. ದೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಚುತಂ
35. ಪದಂ || ಶ್ರಂ ಶ್ರಂ ಜಯುನೂ || ಶ್ರೀ ದೇವರಾಜು

Transliteration.

I-A—

1. subham astu ! namas tumga-siras-tumbi ! chandra-chāmara-chāravē !
2. trailōkya-nagarārambha ! mūlastambhāya Sambhavē ! svasti śrī vi-
3. jayābhyudaya Śālivāhana Śakavarsha 1587 samda va-
4. rttamānavāda Viśvāvasu samvatsarada pushya śudha 3 Śukravāra Maka-
5. ra samkrāntti puṇyakāladalli śrīmad rājādhirāja rājaparamēśvara rā-
6. ja śrī vīrapratāpa birudamtembaragamda dharanivarāha biruda nānā varna
7. makuta inamḍalikara gamda anēka Brāhmaṇa pratishṭhā pūrṇa (rva) ka-
shōḍa-
8. śa mahādānādi sakala dharmācharaṇa niratarāda Mysūra Dēvarāja
9. Vaḍeyara komārarāda Dēvarājamahīpālakaru Śrīramgapatṇada śimhmā-
10. sanādhiśvararāgi rājyavaṇ gaivuttiralu Lambakarna gōtrada Āśvalāyana
11. sūtrada Riksekheya Nānaji pavutrarāda Śivujiya putrarāda Dhanōjayya-
12. navaru namage Atrēya gōtrada Āśvalāyana sūtrada Riksekheya Chamārā-
13. ja Vaḍeyara pautrarāda Dēvarāja Vaḍeyara putrarāda Dēvarāja mahī-
14. pālakarimda sahiranyōdaka dāna dhārā pūrvakavāgi sarvamānyavāgi bam-
15. da Śrīramgapatṇada sthālakke saluva Arakereya hōbāliya Humjanakere
grāma 1
16. Hāsana sthālakke saluva Goravūra hōbāliya Chamgaravali grāma 1 Ho-
17. saḷli grāma 1 yī 3 grāmagaḷannu Lambakarna gōtrada Āśvalā-
18. yana sūtrada iRiksekheya Nānaji pavutrarāda Śivujaya putrarāda Dha-
19. nōjayyanavaru dēvadēvōttama dēvatā sārvaḥauma anēka-vara-pra-
20. da nityāna-dāna-vinōdi Kukulimganemba birudāmta Subrahmanyē-

I-B—

21. śvara svāmiyavarige nāvu māḍista amṇa satra muṇṭṭāda śē-
22. va nimittavāgi yī Subrahmanyēśvara svāmiyavara bhaṇḍārakke sa-
23. hiranyōdaka dāna dhārā-pūrvakavāgi yīdināḍalu dhāreyaṇ era-
24. du koṭṭevāgi yī grāmagaḷu yī dharmakke saluvavu yī grāma-
25. gaḷa chatu-śimeyolaḷuḷla nidhi-nikshēpa-jala-pāshāṇa-akshīṇi ā-
26. gāmi sīdha sādhyamgaḷemba ashṭa-bhōga-tēja-svāmyamgaḷu
27. yī svāmiyavara bhaṇḍārakke saluvavu yillimda muṇ-
28. de yī grāmagaḷu yī dharmakke saluvavu yemdu Lambakarna
29. gōtrada Āśvalāyana sūtrada Riksekheya Nānaji pautra-
30. rāda Śivuji putrarāda Dhanōjayyanavaru Subrahma-
31. nyēśvara svāmiyavarige koṭṭa tāmbra śāsana ! yēkaiva bhaginī
32. lōkē ! sarvēśham ēva bhūbhujā ! na bhōjyā nakaragrāmhya ! vi-

33. pra-dattâ vasum̐dharâ † dâna-pâlanayōr madhyē † dānāchhrē
 34. yōnu pâlanam † dānâ-svarga[ma]vâpnōti † pâlanād achyutam
 35. padam † śrim śrim jayunū † śrī Dēvarāju

Translation.

May it be prosperous. [Praise of Śambhu]. Be it well. The victorious year 1587 of the Śālivāhana era having passed and the cyclic year Viśvāvasu being current, on Friday the 3rd of the bright half of Pushya being the auspicious makarasankrānti :

While Dēvarāja mahīpāla, son of Mysore Dēvarāja Vaḍeyar, the illustrious rājādhirāja rāja-paramēśvara rāja śrī vīrapratāpa birudantembara gaṇḍa, of the birudas Dharaṇī-varāha, champion over the maṇḍalikas with crowns of various colours, devoted to the act of merit like the sixteen mahādānas to the Brahmans, was ruling the kingdom as lord of the throne of Śrīrangapaṭṭana ;

We, Dhannōjayya, son of Śīvuji and grandson of Nānaji belonging to Lambakarna gōtra, Āśvalāyana sūtra and Rikśākha, have granted one village Hunjanakere of Arakere hobli belonging to Śrīrangapaṭṭanasthala, one village Changaravaḷi of Goravūr hobli belonging to Hāsanasthala and one village Hosahallī—these three villages which had been granted to us with gold and pouring of water, free of all imposts, by Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja-Vaḍeya of Ātrēyagōtra, Āśvalāyana sūtra and Rikshakhâ—for the service like the car festival, food distribution at the choultry, etc., we have caused to be done, in honour of the god Subrahmanyēśvara, best among the gods, supreme lord of gods, granter of numerous boons, delighter in distributing food daily, with the title Kukke linga. As we have granted these villages today, they belong to this charity. The eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four bounderies of these villages belong to the treasury of the god ; from this time onwards these villages belong to this charity. Thus is the copper-plate charter granted to the god Subrahmanya by Dhanōjayya, son of Śīvuji and grandson of Nānaji of Lambakarna gōtra, Āśvalāyana sūtra and Rikśākhe.

Imprecatory verses : yēkaiva bhaginī lōkē, etc., dānapâlanayōr madhyē, etc.

Śrī Dēvarāju.

Note.

This record is noticed as No. 304 by Mr. V. Rangācharya in his "Inscriptions of the Madras Presidency," Vol. II. It registers the grant of 3 villages—Hunjanakere, Changaravaḷi and Hosahallī for the car festival and the choultry for the free distribution of food, etc., of the god Subrahmanya at Kukke. The donor is Dhannōji son of

Sivuji and grandson of Nānaji. The villages are said to have been previously granted to Dhannōji by the Mysore king Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja Vaḍeya.

Dhannōji, the donor of the present grant was a famous jeweller who came to Mysore from Gujarat. For detailed information about him see M.A.R. 1934 Pp. 167-168. In M.A.R. 1934, inscription No. 39 line 29, Dhannōji is said to have made a grant for the car festival of the god Subrahmanya. This fact is confirmed by the present record.

The date of the present grant, Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra corresponding to Friday, 29th December 1665 A.D.

50

Another Copper-plate record in the treasury of the same Subrahmanyaśvāmi temple.

Single plate.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಸ್ಥಾನದ ಭಂಡಾರದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

ಸೂರ್ಯ ಮಯೂರ ಅದರಮೇಲೆ ಶೇಷ ಚಂದ್ರ
ಶ್ರೀ ರಾಮ ಶ್ರೀ ಕೃಷ್ಣ ಶ್ರೀ ಪುಷ್ಪಾಪುಷ್ಪೇಶ್ವರ ಶ್ರೀ ಸಿದ್ಧಗಣಪತಿ ಶ್ರೀ ವಿರನರಪತಿ
ಶ್ರೀ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

1. || ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗತಿರಶ್ಚುಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾ
2. ರವೆ | ಶ್ರೀಲೋಕೈಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೇ | ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂ
4. ಡಃ ಸಪಾತುನಃ || ಉದ್ಯತಾಮೇದಿನೀಯ್ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರ
5. ಸಾ | ಸ್ವನಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ||
6. || ೧೬೦೩ಕ್ಕೆ ಸಲುವ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫
7. ಛಾ ಶ್ರೀಮತು ಶಂಭುಸುತ | ಅಂಬಿಕಾತನಯ | ಅಗ್ನಿ ಸಂಧವ |
8. ಪಣ್ಣುಬ ಕುಮಾರಸ್ವಾಮಿ | ತಾರಕಾಸುರಸಂಹಾರ ಪುಭಯ
9. ಕುಮಾರಧಾರಾಶೀರ ಕುಕ್ಕೆ ಪುರನಿವಾಸ || ಭಕ್ತಾಭಿಷ್ಠ
10. ಫಲಪ್ರದಾಯಕ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯಸ್ವಾಮಿ
11. ಯವರ ಭಂಡಾರಕ್ಕೆ | ಸಮರ್ಪಿಸಿದ ಭೂದಾನಶಾಸ
12. ನದ ಬಿನ್ನವತ್ತರೆ ಕ್ರಮವೆಂತೆಂದರೆ | ಸಿಂಧುಗೋವಿಂದ
13. ಹಿಮಕರಗಂಡ ಧವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವ
14. ರಾಧೀಶ್ವರ ಬರಿದು ಸಪ್ತಾಂಗಹರಣರಾದ ಕಾನ್ಯಪಗೋತ್ರ
15. ದ ಬೇಲೂರ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ ಕೃಷ್ಣ
16. ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರು ಕಾತ್ಯ

ಹಿಂಭಾಗ—

17. ಪಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಯಜುಶಾಖ್ಯಾಯುಗ
18. ಾದ ಶೇಕೂರ ತಿಮ್ಮಯನ ಪೌತ್ರರಾದ ವೆಂಗಯ್ಯನ ಪುತ್ರರಾದ ತಿ

19. ಹೈಯ್ಯಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರೈಕವಾಗಿ ಪಾಲಿಸಿದಂಥಾ ಹೆ
20. ತಳಿಗೆನಾಡ ಹುಲುಸೆಮಂದೆ. ಡಿಗಿನ ಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ
21. ವಾದ | ವೆಂಕಟಾಪುರದಲ್ಲಿ ಕಲ್ಲರೆಗದ್ದೆ ಬ || ಅದರಮೇಲಣ ಹಿಡವಳ
22. ಗದ್ದೆ ಬ || ಇಂವುಧಯಂತಟ್ಟ ಬ ೨ || ಯರಡುವರೆ ಬಂಡಗಗದ್ದೆ
23. ಗೆ ಸೆಲುವ ಸಿದ್ಧಾಯದೇಶದ ನಾಣ್ಯ ಕಂದಾಯ ಗ ೨ || ಕಾಣಕೆಗೆ || ೧'೨ ||
24. ಉಭಯಂಗ ೩ || ೨ಕ್ಕೆ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಕ್ಕಟ್ಟಳೆ ಅಮೃತಪ
25. ಡಿ ವುರುಳಿ ೧ಕ್ಕೆ ಅಕ್ಕಿ ಬಳ್ಳ ೧ ರಲ್ಲು ವರಷ ೧ಕ್ಕೆ ಬಳ್ಳ ೩೬೦ಕ್ಕೆ ಕ್ರಯ ಹ
26. ಳತು ಗ ೧ || ಆ ತುದ್ದ ೧೫ ಲು ಮೃಷ್ಣಾಂನ್ನ ಸಮಾರಾಧನೆ ದಕ್ಷಣೆ ಸ
27. ಹ ಗ ೧೦ ದೀಪಾರಾಧನೆ ವುತ್ಸಾಹ ಚರವು ಸಹಾ ಗ ೧೦ ಅಂತ್ತು ಹ
28. ಳತುಗ ೨ || ಅಯಿದು ಹೊಂನ್ನಿಗೆ ಸೆಲುವ ಹಾಂಗೆ ಯೇ ಭೂಮಿಯ
29. ಂನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರೈಕವಾಗಿ ಸಮರ್ಪಿಸಿದ ಭೂದಾ
30. ನ ಶಾಸನದ ಬಿನ್ನವತ್ತಳೆ | ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯ
31. ಚಂದ್ರಾವನರೊ ನಿಲತ್ಪ | ದೈರ್ಘ್ಯಮಿ ರಾಪೇಹ್ಯದಯಂ ಯಮ
32. ಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ವುಧೇಚಸಂಧ್ಯೆ | ಧರ್ಮಸ್ಮಜಾನಾತಿ ನರ
33. ಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮುಧ್ಯೆ ದಾನಾಭೈರ್ಯೋನೈಪಾ
34. ಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪೋತಿ || ಪಾಲನಾದಟ್ಟುತಂ
35. ಪದಂ || ನರಸಾಕ್ಷಿಗಳು ನಾಡಗೌಡಗಳು ಸ್ಥಳದ ಶಾಸನಾಗ
36. ರು ||
37. ಗ್ರಾಮ
38. ದೇವರಿಗೆ || ತೆಕೂರ ತಿಪ್ಪಯ್ಯನವಪ್ಪಿತದ ಬಿನ್ನಹ
39. ಬಂ || ನಾಡಗೌಡಗಳ ಶ್ಯಾನಭಾಗರಸಾಕ್ಷಿ
40. ಬ್ರಂಹ್ಮ | ಸೌಭ್ರಾತೃಗಣಾ
ಬಿನ್ನಹ ದ ನಾಗಪೈಯ್ಯ
41. ದಾಯ ಪೈ ದೈಯಗ
42. ಬ ೪ ನಾಲ್ಕು ಳ ಬಿನ್ನ ಹಾ
43. || ಕಂದ್ರು ಕೂರಿ ಪೆದಲಂಗ್ಗನ ವ್ರಾತಿನ ಶಾಸನಂ ವಿನ್ನಪಾಲು ||

Note.

This record is noticed as No. 308 on page 876 of the "Inscriptions of the Madras Presidency", Vol. II, by Mr. V. Rangācharya. It is a private grant made to the god Subrahmanya by a Brahman named Tipaiya, son of Vengayya, and grandson of Tēkur Timmaya of Kāśyapa gōtra and Āpastamba sūtra, who was learned in Yajus-sākhā. The grant consists of 2½ khaṇḍugas of land from the village Huluse mande. Ligina halli renamed as Venkaṭāpura which had been granted to Tipaiya by Venkaṭā-dri Nāyaka, son of Krishṇappa Nāyaka and grandson of Bēlūr Venkaṭappa Nāyaka, who is styled as Sindhugōvinda, Himakaragaṇḍa, Dhavaḷāṅka bhīma, lord of Maṇi-nāgapura and baridu saptāṅgaharaṇa. These titles are found in a number of inscriptions belonging to the Bēlūr chiefs (E.C. V Ag. 4, 9; Mg. 10).

The date of the record is given as Ś 1603 Dundubhi sam. Mārgaśira śu 15. But Ś 1603 is Durmati and Ś 1604 is Dundubhi. It is common in inscriptions to give the expired Śaka years and the current cyclic years. Thus the date corresponds to Monday, 4th December 1682.

Venkaṭādrināyaka appears to have been ruling the Bēlūr and Manjarābād taluks. He is referred to in E.C. V Mg. 10 and M.A.R. 1911 p. 54.

51

Another Copper-plate record at the same temple.

Two plates.

ಅದೇ ದೇವಸ್ಥಾನದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

1ನೆಯ ಹಲಗೆ.—

1. ಶುಭಮನು
2. ನಮಸ್ತುಂಗೇ ಸಿರಶ್ಚುಂಬಿ ಚಂ
3. ದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾ
4. ರಂಧ | ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ || ಹರೇರ್ಲಾ
5. ರಾವರಾಹಸ್ಯ | ದಂಷ್ಟಾದಂಡಸ್ ಪಾಕುನಃ | ಹೇಮಾದ್ರಿಕ
6. ಲಶಾಯತ್ರ | ಧಾತ್ರೀಧತ್ರ ಶ್ರಿಯಂದದೌ || ಶ್ರೀಮತು ದೇವದೇವೋ
7. ಕ್ರಮ ದೇವತಾಸಾರ್ವಭಾಮ | ಅಖಿಲಾಂಡಕೋಟಿ ಬ್ರಂಹ್ಮಾಂಡನಾ
8. ಯಕಾ | ವೇದವೇದಾಂತ್ ವೇದ್ಯ ಪುರಾಣಪುರುಷೋತ್ತಮ | ಉಮಾ
9. ಮಹೇಶ್ವರ ಪ್ರಿಯಪುತ್ರ ಕುಕ್ಕೆ ಪುರವರಾಧೀಶ್ವರರಾದ | ಸುಬ್ರಂಹ್ಮಂ
10. ಜ್ಯೇಶ್ವರನ್ಯಾಮಿಯವರ ಪಾದಾರವಿಂದದ ಸೇವೆಗೆ | ಸ್ತುತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
11. ದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷಂಗಳು ೧೬೩೧ನೇ ವರುಷದ ಬಹುಧಾಂ
12. ನ್ಯ ನಾಮಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು ೧೫ ಲೂ ಶ್ರೀಮದ್ವ್ಯಾಪಾರಾಜ ರಾ
13. ಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ
14. ಮಹಾರಾಯರೈಯ್ಯನವರು | ಫನೆಗಿರಿ ಸುಂಹ್ಯಾನನದಲು ರತ್ನ ಸುಂ
15. ಹ್ಯಾನನಾರೂಢರಾಗಿ ಸ್ಥಿರಸಾಂದ್ರಾಬ್ಧ್ಯಂಗೈಉತ್ತಿರಲು | ಸದಾಸಿವ ಗೋ
16. ತ್ರದ ಎಲಹಕನಾಡ ಪ್ರಭು ಯಿಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪೌತ್ರ
17. ರಾದ ಮುಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪುತ್ರರಾದ ಮುಂಮಡಿ
18. ಮೊಡ್ಡವೀರಪ್ಪ ಗವುಡನು | ಸಮರ್ಪಿಸ್ತ ಗ್ರಾಮಶಾಸನದ ಕ್ರಮವೆ
19. ಂತೆಂದರೆ ನನಗೆ ಸಂತಾನಾಭಿವೃದ್ಧಿಯಾಗಬೇಕೆಂದು ಭಕ್ತಿಪೂರ್ವ
20. ಕದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡನಾದಕಾರಣ ನಂನ ಮೇಲಣ
21. ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ವಂಶಾಭಿವೃದ್ಧಿಯಾಗಲಿ ಯಂದು
22. ಕೃಪೆ ಮಾಡಿದಿರಾದ್ದರಿಂದಾ ನಾನು ಕೆಂಪವೀರೆಗಲುಡನು ಉಭಯ
23. ತ್ವರು ಸಿಂಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ ಪಂಚಾಮೃತಭಿಕ್ಷೆ
24. ದೀಪಾರಾಧನೆ ಸಹಸ್ರನಾಮ ಸೇವೇದ್ಯ ಅಂಗಪ್ರದಕ್ಷಿಣೆ ಮ
25. ಡಿ ಸ್ನಾನ ವಾಹನೋತ್ಸವ ಮಂಟಪದ ಸೇವೆ ಸಮಾರಾಧ
26. ನೆ ಮೊದರಾದ್ದು ಸಾರ್ವಕಾಲವು ನಡೆಬೇಕೆಂದು ನನಗೆ ಅ
27. ಪ್ಪಣಿ ಪಾಲಿಸ್ತ ಮಾಗಡಿ ಸಿಮೆಗೆ ಸಲುವ ಹೊಂನವನ
28. ದೇಡ್ರಹಳಗೆ ಪ್ರತಿನಾಮಧೇಯ ಸುಬ್ಬರಾಯಪುರ ಗೆ ೧೦೦

2ನೆಯ ಹಲಗೆ.—

29. ವರಹಾದ ಗ್ರಾಮವನು
30. ಭಕ್ತಿಪೂರ್ವಕದಿಂದ ತ್ರಿವಾ
31. ಚಕವಾಗಿ ಸಮರ್ಪಿಸ್ತನಾದಕಾರ

32. ಣ ಯೇಗ್ರಾಮಕೇ ಸಲುವ ಚತುಸ್ಸಮಯೋ
33. ಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆ
34. ಗಾಮಿ ನಿದ ಸಾದ್ಯಂಗಲೆನಿಸಿಕೊಂಬ ಅಪ್ಪಭೋಗ ತೇಜ
35. ಸ್ವಾಮ್ಯಂಗಳು ಸಹಿತವಾಗಿ ನಿಮ ಪಾದಾರವಿಂ
36. ದದ ಪೇವೆಗೆ ಸಮರ್ಪಣೆಯಾಗಿ ಆಗುಮಾಡಿಕೊಂ
37. ಡು ನಮ ಉಭಯತ್ರರಿಗು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯ
38. ವಾಗಿ ಯಶ್ವಾಭೀಷ್ಠಗಳ ಪಾಲಿಸಿ ನಿಮವರ ಪುತ್ರನಾದ ಕೇ
39. ಪ ವೀರೇಗವುಡನು ನಾನು ನಿಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ
40. ತಗುಲಾಗಿಯಿಥೇವೆಯಾದಕಾರಣ ಹೇಗೆ ರಕ್ಷಿಸಬೇಕೋ ಆ
41. ಕರ್ತವ್ಯ ನಿಮ ಪಾದದು | ಸಮರ್ಪಿಸ್ತ ತಾಂಬ್ರ ಶಾಸನಾ||
42. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೆ || ದಾನಾಭೇಯೋನಪಾಲನಂ||
43. ದಾನಾತ್ಪರ್ಯಮವಾಪೋತಿ | ಪಾಲನಾದಚ್ಯುತಂಪದಂ||
44. ಏಕೈವ ಧಗಿನೀರೋಕೆ | ಸರ್ವೇಶಾಮೇವ ಭೂಭುಜಾಂ||
45. ನಭೋಜ್ಯಂ ನಕರಗ್ರಾಂಹ್ಯ | ದೇವದತ್ತಾಪನುಂದರಾ||
46. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ | ಪರದತ್ತಾನು ಪಾಲ
47. ನಂ | ಪರದತ್ತಾ ಪಹರೇಣ | ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇ
48. ತ್ || ಗಂಜ್ಯಂತೇ ಪಾಂಸವೋ ಭೂಮಿಃ | ಗಂಜ್ಯಂತೇ
49. ಜಲದಿಂದವಃ | ನಗಂಜ್ಯಂತೇ ವಿಧಾತ್ರಾಪಿ | ಬ್ರಂಹ್ಮ
50. ಸಂಸ್ಥಾಪನಾಪಲಂ || ಜಿಯ್ಯಪೋಗಿಡಪಶ್ಚೈವ |
51. ನಾಚವೋ ಕೆಂಪನಾಚಪಃ | ಹಿರಿಯಕೆಂಪ
52. ಮಹೀಪಾಲ | ಯಂಮಡಿ ಕೆಂಪಭೂವರ |
53. ಮುಂಮ್ಮಡಿ ಕೆಂಪದೀರಶ್ಚ ವೀರಭೂಪಾ
54. ಲ ಚಂದ್ರಮಾಃ || ಕೆಂಪವೀರನೃಪಾಲ
55. ಶ್ಚ ಸುಪುತ್ರಃ ಕುಲದೀಪಕಾಃ

Transliteration.

I Plate—

1. śubham astu
2. namastuṅga-siraś-chumbi chaṁ-
3. dra chāmara-chāravē | trailōkya-nagarā-
4. raṁbha | mūla-stambhāya Śaṁbhavē | Harēr-li-
5. lā-Varāhasya | dāṁshṭrādāṁdas sapāku saḥ | Hēmādri ka-
6. laśāyatra | dhātrī-chhatra śriyaṁ dadau | śrīmatu dēva-dēvō-
7. krama dēvatā sārvaḥḥauma | akhilāṁḍa kōṭi braṁhmāṁḍa nā-
8. yaka | Vēda vēdāṁtta vēdya purāṇa Purushōttama | Umā-
9. mahēśvara priya-putra Kukkepuravarādhīśvararāḍa | Subraṁhṁam-
10. nyēśvara svāmiyavara pādārayiṁdada sēvege svasti śrī vijayābhyu-
11. daya Śālivāhana Śakavarshamgaḷu 1601 ne varushada Bahudhām-
12. nya nāma saṁvatsarada Āśvīja śu 15 lū śrīmad rājādhirājā rā-
13. japaramēśvara śrīvīrapratāpa śrīvīra Śrīranga rāya-dēva
14. mahārāyaraṁyānavaru | Ghanagiri-sūṁhvāsanadalū ratna sūṁ-
15. hvāsanārūḍharāgi sttira-sāṁbrājyaṁ gaiū ttiralu | Sadāśīva gō-

16. trāda Elahakanāda prabhu Yimmaḍi Kempegauḍaravara pautra-
17. rāda Mummaḍi Kempegauḍaravara putrārāda Mummaḍi
18. Doḍḍavīrappa gauḍanu ! samarppista grāma śāsanāda kramave-
19. mtemdare nanage samtānābhivṛiddhiyāgabēkemdu bhaktipūrva-
20. kadimda prārttane māḍikomdenādakāraṇa naṁna mēḷaṇa
21. kṛipākāṭākshadimda vaṁshābhivṛiddhiyāgalī yaṁdu
22. kṛipe māḍidirāddarimda nānu Kempavīre gauḍanu ubhaya-
23. traru nimma charaṇāraviṁdada sēvege paṁchāmṛutābhishēka
24. dīpārādhane sahasranāma nēvēdya aṁgapradakshiṇe mā-
25. ḍi suāna vāhanōtsava maṁṭapada sēve samārādhā-
26. ne modalāddu sārvaśālāū naḍebēkemdu nanige a-
27. ppane pālista Māguḍi-simege saluva Homnappana
28. Bēḍrahaḷige pratināmadhēya Subbarāyapura ga 100

II Plate—

29. varahāda grāmavapṇu
30. bhaktipūrvakadimda trivā-
31. chakavāgi samarppiste nādakāra-
32. ṇa yigrāmake saluva chatussīme yo-
33. ḷagullā nidhi-nikshēpa-jala-pāshāṇa akshīṇi A-
34. gāmi sīda sādyaṁgaḷenisikkōmba ashta-bhōga-tēja
35. svāṁmyaṁgaḷu sahitavāgi nimma pādāraviṁ-
36. dada sēvege samarppaṇeyāgi āgumāḍikom-
37. ḍu naṁma ubhayatrariḡu putra-pautra-pāramparya-
38. vāgi yishta-bhishṭagaḷa pālisi nimma varaputranāda Kem-
39. pavīregauḍanu nānu nimma charaṇāraviṁdada sēvege
40. tagulāgi yidhēveyādakāraṇa hēge rakshisabēkō ā
41. kartavya nimma pādadu ! samarppista tāmbra śāsanā !
42. dāna-pālanayōr-madhyē || dānā-chhrēyōnapālanaṁ ||
43. dānāt-svargam avāpnōti ! pālanad achyutam padam !
44. ēkaika bhagīnī lōke ! sarvēśhām ēva bhūbhujām !
45. na bhōjyā na kara grāṁhya ! dēvadattā vasumdhārā !
46. svadattā dīvigunam puṁnyam ! paradattānu pāla-
47. nam ! paradattāpahārēṇa ! svadattam nishphalam bhavē-
48. t ! gāṁnyamte pāṁsavō bhūmēḷ ! gāṁyamte
49. jalabimḍavah ! na gāṁyamte Vidhātrāpi Brahmā
50. samsthāpanāphalam ! Jiyyapo-Giḍapaśchaiva !
51. Nāchapo Kempaṇāchapah ! Hiriya Kempa
52. mahīpāla ! Yimmaḍi Kempabhūvara !
53. Mummmaḍi Kempadhīraścha Virabhūpā-

54. lachemḍramāḥ ḥ Kempavīraṇṇipāla-
55. ścha suputraḥ kuladīpakāḥ

Note.

This record registers the grant of the village Honnappana Bédarahalli, renamed as Subbarāyapura, of the income of 100 varahas, for panchāmṛitābhishēka, dipārādhane sahasranāma, food offerings, angapradakshine, maḍisnāna and vāhanōtsava of the god Subrahmanya at Kukke. The donor is Doḍḍavīrappagaḍa, son of Mummaḍi Kempagaḍa and grandson of Yimmaḍi Kempagaḍa of Sadāśiva gōtra, lord of Elahaka nāḍu. The record ends with the genealogy of the Elahanka chiefs, which is as follows: Jiyapa, Giḍapa, Nāchapa, Kempanāchapa, Hiriyakempa mahīpāla, Yimmaḍi Kempa Bhūvara, Mummaḍi Kempa, Virabhūpāla and Kempa Vīramahīpāla.

The date of the record is given as Ś 1631 Bahudhānya Āśvija su. 15. But Bahudhānya fell in Ś 1620 and not in Ś 1631. If we take the cyclic year as correct, the date corresponds to Sunday, 9th Oct. 1698 A.D. and if we take the Śaka year as correct, the date corresponds to Friday, 7th Oct. 1709 A.D. But Srīrangarāya was not ruling at Ghanagiri on either of the dates. These dates are too late for his reign. The date of the record is thus incorrect. But the genealogy given in the record is quite in accordance with that found in many other inscriptions (*see* E.C. IX Bn. 1; Ma. 1, 2, 3, 4, 5, 8; XII Kl. 12). Is the record a spurious one? Or was it the custom of the later Pālleyagārs to mention some overlord even though they had none? There is a record on stone (E.C. IX Ma; 42) dated in 1712 A.D. belonging to Mummaḍi Kempavīrappagaḍarayya which mentions Srīrangarāya as ruling at Ghanagiri. So it is possible to suppose that it was the custom of the day and we may take the present record as genuine.

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Copper-plate record in the Samputa Narasimhasvāmi matt at the same place.

Single Plate.

ಅದೇ ಊರಿನಲ್ಲಿ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಕಾನನ.

ಒಂದು ಹಲಗೆ

ಮೇರ್ಪಾಕ ಹೋಗಿದೆ.

ಮುಂದಾಗ—

1. ವರಾಹಸ್ಥದಂಷ್ಟಾದ
2. ಶ್ರೀಧತ್ವಶ್ರಿಯಂ ದಧಾ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯ
3. ಗಳು ೧೫೮೧ ನೆ ನಡವಂತಾ ವಿಚಾರಿನಾಮ ಸಂವತ್ಸರದ
4. ಮತ್ತು ಕೈ ಸುಬ್ರಂಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹದೇವರಿಗೆ ಆತ್ಮೀಯ
5. ಸೂತ್ರಯಜುಶಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಆರಿವೀಟ ರಂಗ
6. ರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ

7. ಮೇತ್ಸರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವ
8. ರಾಜ್ಯರಿ ಸ್ಥಲದಲ್ಲ ರತ್ನ ನಿಂಹಾಸನಾದ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀನಾಪ್ರಾಜ್ಞವಾಳುತಲು ಶ್ರೀಮ
9. ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ಥಂಭ ಸೂತ್ರ
10. ಶ್ವಾಪಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪು
11. ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀ
12. ರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾಯರಯ್ಯನವರು ಸಮರ್ಪಿಸಿದ ಧೂ
13. ದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ದೇವರೂರುಸ್ಥಲಕೆ ಸಲುವ ಮೂಸಿನಾಡವಳಗೆ
14. ಣ ಹಲಸೂರ ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲಿ ಚತುಶ್ರೀಮವಿವರ ದೊಸುಮಾವಿನ ಹಳಗೆ ಮೂ
15. ಡಲು ಕಾರಗೊಡಿಗೆ ಪಶ್ಚಿಮ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರ ಹಳವೂರಿಗೆ ದಕ್ಷಿಣ ವಾಸಿಂಹ
16. ಗ್ರಾಮದ ಯಾತಥಾ ವಿಧಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲ ಸಹಿರಂಜ್ಯೋದಕದಾನ
17. ಧಾರಾಪೂರ್ವಕವಾಗಿ ಶ್ರೀ ವೆಂಕಟೇಶ್ವರಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ಧಾರ
18. ದತ್ತ ಮಾಡಿದ್ದೆವಾದಕಾರಣ ಆ ಹಲಸೂರಗ್ರಾಮದ ಯಲ್ಲಿ ಚತುಶ್ರೀಮಾಂ
19. ತದಲ್ಲದ್ದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿ ಸಿದ್ಧನಾದ್ಯಂಗೆ
20. ಕೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಂಗಳು ದಾನಾ

ಕೃಂದಾಗ—

21. ಲುವಂತಾ
22. ಆಗ್ರಾಮದ ಪಲದಿಂದ ದೀಪಾ
23. ಮಾರಾಧನಾದಿ ಸತ್ಕರ್ತವ್ಯಗಳನು ನಡೆಸುತ ಆ
24. ಗಿ ಅನುಭವಕ್ಕೆ ತಂದು ಭಕ್ತನಾದ ನನಗೆ ಪ್ರಸನ್ನನಾಗದೇಕೆ
25. ತುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಶ್ರೀಮತ್ಸ
26. ಹಂನ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
27. ತಿಶ್ವಾಪನಾಚಾರ್ಯರಾದ ಸಕಲ ಸುರನಿಕರ ಪಾಕುಟಮಣಿ ರಂಜಿತ
28. ತ್ರಿಮಂ ಸ್ತುನಿಂಹ್ಯದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಧಿ
29. ರಾಜತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ವರದರಾಜ ತೀರ್ಥ ಶ್ರೀಪಾದಂ
30. ಗಳವರ ಮುಂತಿಟ್ಟು ಆತ್ಮೀಯಗೋತ್ರಾಪಸ್ಥಂಭಸೂತ್ರ ಯಜುಶ್ವಾಪಾಧ್ಯಾಯರು
31. ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿ
32. ಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ
33. ದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಧೂದಾನ ಧರ್ಮಶಾಸನ || ದಾನ ಪಾಲನೆಯೋ
34. ಮರ್ಘ್ಯ ದಾನಾಭೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಪರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಹ್ಯುತಂ
35. ಪದಂ ಏಕೈವ ಭಗಿನೀರೋಕೇ ಸರ್ವೇಪಾಮೇವ ಧೂಧುಜಾಂ ನೆಫೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ
36. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಂ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ತಿ
37. ರ್ವರ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ | ಸ್ವದತ್ತಾಬ್ರಗುಣಂ ಪುಣ್ಯಂ ಪ
38. ರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಧವೇತ್ ಶ್ರೀರಾಮ

Transliteration.

Front—

1. varâhasya damshtâ da
 2. trî chhatraśriyam dadhau | svastî śrî vijayâbhyu
 3. galu 1581 ne naḍavamtâ Vikâri nâma samvatsarada
 4. mat-Kukke Subrahmanyaada Samputa-Narasimha devarige
- Atrēya

5. sūtra Yajusākhādhyāyaru Sōmavamśōdbhavarāda Ārivīti Raṁga . . .
6. ravarige paṭṭararu Gōpālarājayyaravarige putrarāda śrīmad-rājādhirāja rā-

7. mēśvara śrī virapratāpa śrī vīra Śrīraṁgarāyadēvamahārāyarayyarava-

8. lāpuri sthalaḍalli ratna simhāsanādhyakṣharāgi pruthvī-saṁrājyavālu
 talu śrīma
9. Subrahmaṇyaṇyaḍa Saṁputa Narasiṁhya dēvarige Ātrēya-gōtrāpastmaba
 sūtra
10. śākhādhyāyaru Sōmavamśōdbhavarāda Aravīti Raṁgaparājayyaravarige
 pu
11. Gōpālarājayyaravarige putrarāda śrīmad rājādhirāja-rāja-paramēśvara
 śrī vīra-
12. rapratāpa śrī vīra Śrīraṁgadēva mahārāyarayyanavaru samarpista bhū-
13. dāna dharmaśāsana kramavemṭemḍare Bēlūru sthalake saluva Mānināḍa
 vaḷaga-
14. na Halasūra grāmakke yalle śatuśśīma vivara Bosumāvinahāḷige mū-
15. ḍalu Kāragoḍige paśchima Hosahāḷige uttara Haḷivūrige dakṣiṇa
 vānimba-
16. grāmada yitathā vidhi puṇṇyakāḷadalli
 sahiramṇyōḍaka dāna
17. dhārā pūrvakavāgi śrī Vemkaṭēśvara prītiyāgi śrī Krushṇārpaṇavāgi dhārā-
18. datta māḍiddevāḍakāraṇā Halasūra grāmada yalle chatuś-sīmām-
19. tadallidda nidhi-nikṣhēpa-jala-pāshāṇa akṣhīṇāgāmi siddha sādhyamga-
20. ḷemba aṣṭa bhōga tēja svāmṇyamgaḷu dānā

Back—

21. luvamṭā
22. ā grāmada phalaḍimḍa dīpā
23. mārāḍhanādi satkartavyagaḷanu naḍasuta ā
24. gi anubhavakke tamḍu bhaktanāda nanage prasannanāga-
 bēk
25. t-Kukke Subrahmaṇyaṇyaḍa Saṁputa Narasiṁhya-dēvarige
 śrīmat pa-
26. hamsa parivrājākāchāryyavaryyarāda śrīmad Vaishṇava
 siddhāṁta
27. tiṣṭhāpanāchāryyarāda sakala sura-nikara makṭa maṇi
 raṁjita
28. trimam Nrusiṁhya dēvara divya śrīpāda padmārādhakarāda śrīmad-
 Vidyādhi-

29. rāja tīrtha śrīpādamaṅgaḷa karakamala samjātarāda Varadarāja tīrtha śrī pādama-
30. gaḷavara mūmtiṭṭu Ātrēya gōtrāpastambha sūtra Yajussākhādhyāyaru
31. Sōmavamśōdbhavarāda Āravīti Raṅga rājayyaravarige paṭṭaru
Gōpālarājayyaravari-
32. ge putrarāda śrīmad-rājādhirāja rāja paramēśvara śrīvira pratāpa śrīvira
Śrīraṅgarāja
33. dēva mahārāyarayyaravaru samarpisida bhūdāna dharmasāsana dāna-
pālanayō-
34. r madhye dānāchhrēyōnupālanam dānāt svargam avāpnōti pālanād
achyutam
35. padam ēkaiva bhaginī lōkē sarvēśhām ēva bhubhujam nabhōjyā
nakaragrāhyā
36. vipra-dattā vasumdharam ! svadattam paradatam vā yō harēta vasumdha-
ram shashṭi
37. r varsha sahasrāṇi viśṭāyām jāyatē krimi ! svadattā dviguṇam
puṇyam pa-
38. ra-dattānupālanam paradattāpa hārēṇa śvadattam nishphalam bhavēt
śrī Rāma

Note.

In the prakāra of the same Kukke Subrahmanyaśvāmi temple, to the south, is a small temple dedicated to the god Narasimha known as Śamputa Narasimhaśvāmi. The temple consists of only a small vestibule and a śukanāsi. The building appears to be a later addition and may belong to about the 17th century A.D. There is also a matt attached to the temple known as Samputa Narasimhaśvāmi matt and the matt conducts the same kind of worship to the god Narasimha as is done in the Subrahmanya temple. The pedigree of the svāmis as supplied by the agent of the matt is thus: (1) Aniruddha tīrtha, (2) Varāhatīrtha, (3) Vāgīśatīrtha, (4) Viśvēśa tīrtha, (5) Veṅkaṭēśa tīrtha, (6) Vākyādhiśatīrtha, (7) Vidyāpatitīrtha, (8) Vāsudēvatīrtha, (9) Vāmanatīrtha, (10) Vēdavyāśatīrtha, (11) Vaikuṇṭha-valla-bhatīrtha (12) Vijñānatīrtha, (13) Vimalātmātīrtha, (14) Vibudhēśa tīrtha, (15) Vēda-garbhatīrtha, (16) Vēdapūjyatīrtha, (17) Vēdēśatīrtha, (18) Vidyādhirājatīrtha, (19) Varadarājatīrtha, (20) Vidyānidhitīrtha, (21) Vēdāntanidhitīrtha, (22) Vidyā-dhipatitīrtha, (23) Viśvapūjyatīrtha, (24) Viśvavandyatīrtha, (25) Viśvādhipati tīrtha, (26) Viśvapatitīrtha, (27) Viśvādhiśatīrtha, (28) Vidyādhīśatīrtha, (29) Vidyāvalla-bhatīrtha, (30) Vēdarājatīrtha, (31) Vidyārājatīrtha, (32) Vidyāpūrṇa tīrtha, and (33) Vyāśatīrtha. The present svāmi of the matt is the illustrious Viśvajñatīrtha śrīpādamaṅgalavaru. There are about 17 brindāvanas of the past

svāmis at the place Kukke and according to the list supplied by the agent of the matt the brindāvanas of other svāmis are at various other places. The matt is said to have been an independent matt like those at Uḍupi, Nanjangūḍ and Sōsale.

The present record belongs to the reign of Śrīrangarāya, the last of the Vijayanagar rulers. He was ruling the kingdom from Bēlūr when he made this grant. The grant, which consists of the village Halasūru in Mānināḍu belonging to Bēlūru-sthala, is made to Varadarājatīrtha, disciple of Vidyādhirāja tīrtha, worshipper of the lotus feet of the god Narasimha, for conducting worship, etc., of the god Sampuṭada Narasimha. The genealogy of Śrīrangarāya and the boundaries of the village granted are also given.

The date of the record is given as Ś 1587 Vikāri sam. corresponding to 1659 A.D. Other details of the date are lost. Varadarājatīrtha of the present record is the 19th svāmi in the pedigree of the matt. His date is probably the latter half of the 17th century A.D.

53

Another copper plate record in the Sampuṭa Narasimhasvāmi temple at the same place, Kukke.

Single plate : The plate is broken into two pieces.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ, ಹಲಗೆ ಮಧ್ಯಕ್ಕೆ ಸರಿಯಾಗಿ ಒಡೆದಿದೆ.

ಸೂರ್ಯ ಪಡಗಲೆ ನಾಮ ಚಂದ್ರ

ಶ್ರೀ ರಾಮಾಯನಮಃ

ಮುಂದಾಗಿ—

1. ನಮಸ್ತುಂಗೇ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಭಾಯ ಶಂಭವೆ | ಹರೇರ್ಲರಾವರಾಹಸ್ಯ ದಂಷ್ಠ್ಯ ದಂಡಸ್ತ ಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲ
3. ಶಾಯತ್ರಧಾತ್ರಿ ಧತ್ರ ಶ್ರಿಯಂದದೌ || ಸೃಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನಶ
4. ಕವರ್ಷಂಗಲು ೧೫೮೮ ರ ವಿಶ್ವಾವನು ನಾಮನಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧೮ ಶ್ರೀಮತ್ಕುಕ್ಕೆ
5. ಸುಬ್ರಂಹ್ಮಣ್ಯದ ಸಂಪುಟದ ನರಸಿಂಹ ದೇವರಿಗೆ ಅತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಭನೂತ್ರಯ
6. ಶೋಮ ಪಂಶೋದ್ಯವರಾದ ಆರಿವಿಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೋತ್ರ
7. ರಾಜಯ್ಯನವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
8. ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯರವರು ವೇರಾಪುರಿ ಸ್ಥಲದಲ್ಲ ರತ್ನ
9. ಪ್ರಿಥ್ವೀ ಸಾಂವ್ರಾಜ್ಯವಾಳುತ್ತಿರಲು ಶ್ರೀಮತ್ಕುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದನ
10. ಯಜುಶಾಖಾಧ್ಯಾಯ
11.
12. ಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರು
13. ರು ಸಮರ್ಪಿಸ್ತ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತಂದರೆ.
14.
15. ವಲ್ಲಗೆ ಉತ್ತರ ಕಿರುಹಾಣತಿಗೆ ದಕ್ಷಿಣ
16. ಗೋವೆ ಗ್ರಾಮವೆ | ಸ್ಥಲದ ಸಾರಾ ಗದಸ್ಥಲ

17. ಉಂಬಳಿಕೆ ಕೊರತಾಗಿ ನಿಂತ ಹೆರಗೊವೆ ಗ್ರಾಮದಲ್ಲಿ
18. ನೃಸಿಂಹ ದೇವರಗೆ ದೀಪಾರಾಧನೆ ನೈವಿದ್ಯಕ್ಕೆ ವಂದು ಭಾಗ ಭಾರದ್ವಾಜಗೋತ್ರ
19. ಯಜುತಾಬಾಧ್ಯಾಯರನು
20.
21. ಲಕ್ಷ್ಮವತರ ರೊನವದಾನ

ಹಿಂಭಾಗ—

22. ಸುಬ್ರಹ್ಮಣ್ಯ
23. ದುಡು ಅನ್ನನತ್ರ

Note.

This copper plate record is broken into two pieces and is very much worn out so that a number of letters in the inscription are lost. Hence the record is imperfect. It belongs to the reign of Śrīrangarāya of Vijayanagar, who is stated as ruling in Vēlāpuri (or Bēlūr). The record appears to register a grant by him of a portion of the village Heraggove for the lights and food offerings of the god Samputa Nāra-simha, and another portion for the livelihood of the temple servants and for free distribution of food.

The date of the record is given as Ś 1588 Viśvāvasu sam. Chaitra śu 1 Viśvāvasu fell in Ś 1587. Taking this as correct, the date corresponds to Tuesday, 7th March 1665 A.D.

54

Another copper plate record at the same Subrahmanya temple.

Single plate.

ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹುಗ್ಗೆ.

ಶುಭಮಸ್ತು

ಮುಂಭಾಗ—

1. || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ
2. ಪಕವರುಷ ೧೫೯೫ ನೆಯ ಪ್ರಮಾಧಿ ಸಂವತ್ಸರ
3. ದ ಮಾರ್ಗತಿರ ಶು ೧೫ ಯು ಸ್ಥಿರವರದಲ್ಲಿ ಶ್ರೀಮಂ
4. ನೃಹಾದೇವ ದೇವೋತ್ತಮ ದೇವತಾನಾರ್ಯಭೌಮ
5. ಸಕಲಸುರಮಕುಟ ಮಂಡೀಶ(ತ)ಚರಣ ಶರಣಾಗತ
6. ವಜ್ರಪಂಜರ ನಿರತಾನ್ನದಾನ ವಿನೋದಿಯಾದ ಕುಕ್ಕೆ
7. ಸುಬ್ರಹ್ಮಣ್ಯ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಕೊಟ್ಟ
8. ಮೊಗರ ಶಂಕರದೇವಿ ಬಲ್ಲಾಳಿಯು ಕೊಟ್ಟ ಬಿನ್ನವತ್ತಳಿ
9. ಕ್ರಮವೆಂತೆಂದರೆ ತರೆ | ಗೋವಾಲಯಗಳು ದೇವರ
10. ಸಂನಿದಿಯಲ್ಲಿ ಅಚಂದ್ರಾರ್ಕವಾಗಿ ತಂಮ ಹೆಸರಲು
11. ನಡವವೊಂದು ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ ಮಂಗಲೂರ ಸಲಕೆ |
12. ಯಕ್ಕೇರಿಗೆ ಲಕ್ಕೆ ನರಸಿಪುರಗೆ ೧೨ ವರಹ ದೇವರ ಭಂ

13. ಡಾರಕ್ಕೆ ಕೊಟ್ಟ ದಲಿಲೂ ಬಗೆ ಹಂನೇರಡು ವರಹ
14. ನು ಛಂಡಾರದಿಂದ ನಾನು ತೆಗೆದುಕೊಂಡೆನಾಗಿ | ಯೀ
15. ಹೊನ್ನಿನ ಬಡಿಯಿಂದ ನಡೆವ ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ
16. ಕಾಲ ಗಕ್ಕೆ ಬಡಿ ಬಗೆಯಲ್ಲಿ ನಾನು ಕೊಟ್ಟು ಬಾಹ
17. ದು ಯೆಳ್ಳೆಂಣೆ ಹಾನೆ ಓಟ ಮೂವತ್ತಾರು ಹಾನೆ |

ಹಿಂಭಾಗ—

18. ಯೆಂಣೆಯನು ಕಾಲಂಪ್ರತಿಯಲು ನಂನ್ನ
19. ಸಂಶಾ (ತಾ) ನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟು ಬಾ
20. ಹೆನು ಯೆಂದು ಕೊಟ್ಟ ಬಿಂನವತ್ತೆ | ಶಂಕರ
21. ದೇವಿ ಬಿಂನಹ
22. ಂಮತ್ತಂಯೀತಥಾತಿಥಿಯಲೂ ತೆಗೆದು ಕೊಂಡೆದು |
23. ಗೋಪಾಲಯ್ಯುಗಳ ಮೈದುನ ರುಕುಮಯನ ಮಗ ಕೃಷ್ಣಯ
24. ನು ತಂನ ಹೆನರಲಿ ನಡೆವ ವಂದು ಹಾನೆ ಅಕ್ಕಿಯ
25. ಅಮೃತಪಡಿ ಬಗೆ ಕಾಣಿಕೆ ಮಾಡಿದ್ದು ಯಕ್ಕೆ
26. ರಿ ಗ ಲಕ್ಕೆ ಸಲುವ ನೆರನಿಪ್ಪರ ಗ ೧೨ ಹಂನೇರಡು
27. ಪರಹಂನೂ ನಾನು ತೆಗೆದು ಕೊಂಡೆನಾಗಿ | ಯೀ ಹ
28. ಣವಿನ ಹೊನ್ನ ಬಡಿ ಬಗೆಲೂ ನಾನು ಕೊಟ್ಟು
29. ಬಾಹದು ದಿನ ಗಕ್ಕೆ ಬೆಳೆಗೆ ಅಕ್ಕಿ ಹಾನೆ ೧ ಲೂ
30. ವರುಷ ಗಕ್ಕೆ ಹಾನೆ ಓಟಂಕೆ ಸಲುವ ಮುಡಿ | ಹಾ
31. ನೆ ೪೦ಕೆ ಮುಡಿ ೧ ಲೂ ಮುಡಿ ೯ ವಂಭತ್ತು ಮುಡಿ
32. ಅಕ್ಕಿಯನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲ್ಲೂ ನಂನ ಸಂ
33. ತಾನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟು ಬಾಹನು |
34. ಎಂದು ಕೊಟ್ಟ ಬಿಂನವತ್ತೆ | ಶಂಕರದೇವಿ
35. ಬಿಂನಹ ಯೀ ಯೆರಡು ಬಗೆ ಹಣವಿನ
36. ಬಡಿಯನುಯಂನ್ನ ಕಂಬಳ ಗಡೆಯಿಂದ ನಡೆನಿ
37. ಬಾಹನು ಶಂಕರದೇವಿ ಬಿಂನಮ

Transliteration.

śubhamastu

Front—

1. svasti śrī jayābhyudaya Śālivāhana
2. Shaka varusha 1595 neya Pramāthi samvatsara-
3. da Mārgasīra śu 15 yu Sthiravaradallu śrīmam-
4. n mahādēvadēvōtama dēvatā sārvaabhauma
5. sakala sura makuta maṇḍīśa(ta)charaṇa śaraṇāgata-
6. vajrapaṇjara niratāṇṇa-dāna-vinōḍiyāda | Kukke
7. Subramhane svāmiyavara bhāṇḍārakke Kolli
8. mogara Saṃkaradēvi Ballālatiyu koṭṭa biṇṇavattaḷe
9. kramavemtemdare | tale | Gōvāliyaḡalu | dēvara
10. saṃnidhiyalli āchamdrārkaḡāḡi taṃma hesaralu

11. naḍava voṃḍu naṃdāḍiṭṭi baḡge Maṃgaḷūra saḷike¹
12. yikkēri ga 8 kke Narasipura ga 12 varaha dēvara bhaṃ-
13. dārake koṭṭa dālīū baḡe haṃneraḍu varaha-
14. nu bhaṃdāradiṃḍa nānu tegadu koṃḍenāgi¹ yī-
15. hoṃṃnina baḍiyiṃḍa naḍava naṃdāḍiṭṭi baḡge
16. kāla 1 kke baḍi baḡeyalli nānu koṭṭu bāha-
17. du yeḷyemṇe hāne 36 mūvattāru hāne¹

Back—

18. yeṃṇeyanu kāḷaṃpratiyalu naṃṃna
19. saṃśā (tā) na pārāṃpareyāgi koṭu baṃ-
20. denu yeṃḍu koṭa biṃṇavataḷe¹ Śaṃkara
21. dēvi biṃṇaha
22. O mattaṃ yī tathā tithiyalū tteḡadu koṃḍadu¹
23. Gōpālayyugaḷa maiduna Rukumayana maga Krushṇaya-
24. nu taṃṇa hesaralī naḍava vaṃḍu hāne akkiya
25. amrutapaḍi baḡe kāṇike māḍiddu Yikke-
26. ri ga 8 ke saluva Narasipura ga 12 haṃneraḍu
27. varahaṃṇū nānu tegadu koṃḍenāgi¹ yī ha-
28. ṇavina hoṃṇa baḍi baḡelū nānu koṭṭu
29. bāhaḍu dina 1 ke beḷatige akki hāne 1 lū
30. varusha 1 ke hāne 360 ke saluva muḍi¹ hā-
31. ne 40 ke muḍi 1 lū muḍi 9 vaṃbhattu muḍi
32. akkiyanu kāḷaṃ pratiyallū naṃṇa saṃ-
33. tāna pārāṃpareyāgi koṭṭu bāhenu
34. eṃḍu koṭṭa biṃṇavattaḷe Śaṃkaradēvi
35. biṃṇaha yī yeraḍu baḡe haṇṇavina
36. baḍiyanu yaṃṇa kaṃbaḷa gaḍeyiṃḍa naḍasi
37. bāhenu Śaṃkaradēvi biṃṇama

Note.

This is a curious inscription which records a humble petition (vijñāpana patra) made by a lady named Kollimogara Śaṃkaradēvi Ballāliti. Two persons by name Gōpālayya and his brother-in-law Rukumayya's son Krishṇayya, who both appear to have been private persons, had granted 12 Narasipura gadyāṇas or 8 Ikkēri gadyāṇas each to continue in their names for as long as the moon and sun endure for the perpetual lamp and for food offerings of the god Subrahmanya. This money Śankara dēvi took as a loan from the god's treasury and in return granted this copper plate charter in which she has consented to give in the shape of interest for the loan she took, 36 hānes of gingili oil annually for the perpetual lamp and 9 muḍis of

rice annually, each muḍi consisting of 40 hânes and at the rate of one hâne per day for the food offerings of the god. The interest was to be met from the lands known as Kambaḷa gade and was so to be continued by her successors.

Sankaradēvi Ballāliti cannot be identified. She might have been a private person and a devotee of the god Subrahmanya.

The date of the record Ś 1595 Pramāthi sam. Mārgaśira śu 15 Sthiravāra corresponds to Saturday, 13th December 1673 A.D.

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page num ber in the Report	Inscription number in the Report	Date	Ruler
KADAMBAS			
48	1	About 500 A.D.	Ravimahārāja
90	27	About 1080 A.D.	Chinṇamarasa
GANGAS			
64	10	8th century	Śrīpurusha
HOYSALAS			
65	11	About the middle of the 11th century.	Vinayāditya
59	6	About the 11th century ....	....
60	7	. . . . Mārgaśīra śu. 11 (middle of the 12th century).	Narasimha I
74	16	12th century ....	....
77	19	Ś 1143, Vishu sam. Pushya śu. 11 Sō. = Monday, 6th Dec. 1221 A. D.	Narasimha II
91	29	Jaya sam = 1174-75 A. D.	Ballāḷa II
58	3	About 1271 A. D.	Narasimha III
63	9	13th century	Narasimha III
62	8	Khara sam. Māgha śu. 7 Ādi. = 27th Feb. 1292 A. D., Sunday.	Ballāḷa III ...
76	18	About 1300 A. D. ....	....
69	14	Kāḷāyukta sam. Kārttika śu. 7 Bri. = 1st Nov. 1318 A.D., Wednesday.	Ballāḷa III
75	17	Prathamēkādaśi Mangalavāra (about 14th century).	Viraballāḷa dēvaru

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records a grant by the king to a Brahman named Triyambakasvāmi. The grant consisted of some lands in the villages Durmmāya, Karañja and Ānegalli.

Records the construction of a tank, its sluice and a temple by Masanayya, son of Uttavayya and accountant of the chief Chinṇamarasa.

Registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god by Lōkagāḷḷa who might have been an officer under the king.

Records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E [? cha] gāvunda.

Appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord.

Viragal : records the death of Añcheya Nāyaka while fighting in a cattle raid.

Fragmentary : appears to give the full genealogy of the Hoysala kings and the spiritual descent of the Jaina gurus. Registers the grant of five khaṇḍugas of wet land by three persons—Malavesetṭi, Katakada Bāmisetṭi and Kēsisetṭi, to a basadi at Goravūr.

Records the construction of a temple and the installation of the god Varadasiddha Mallikārjuna by Bhaṭṭōpādhyāya and the grant of some vṛittis for the service of the god by various people including the king.

Registers a grant of some lands for daily worship, etc., of the god Nilakanṭha at Jannihālī by Miṇḍara Jakagaṇḍa, etc., who all belong to the family of Chaṭṭa of Nīrgunda.

Fragmentary viragal : records the death of a hero named Baicha who fell piercing the horse of some enemy who led an attack against Narasimha, the Hoysala king.

Fragmentary viragal : records the death of Singappa Nāyaka while fighting with some Nāyaka.

Viragal : records the death of a hero Chinṇeya Nāyaka while fighting with Malapa.

Perumāle daṇḍanāyaka, a minister under Narasimha III and Ballāḷa III, granted some village to the Brahmans.

Registers a grant of five houses and some lands to the god Śambhu by Chikka-gummaṇṇa in the name of his elder brother Gummaṇṇa.

Fragmentary viragal : records the death of a hero Kālagauḍa during a cattle raid at Hīraguppe.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
		VIJAYANAGARA KINGS.	
145	46	Prabhava sam. Pushya ba. 3=16th Dec. 1388 A. D., Wednesday.	....
147	47	Ś 1329 Vyaya sam. Chaitra śu. 1=21st March 1406 A. D.	Bukka II
87	22	Sarvajitu sam. Śrāvana ba. 13 Stiravāra=24th Aug. 1527 A. D., Saturday.	Kṛishṇadēvarāya
84	20	Virōdhi sam. Bhādrapada śu. 5=9th Aug. 1529 A. D.	Do
85	21	Ś 1454 Nandana sam. Phālguna ba. 7 Sō=17th March 1533 A.D., Monday.	Achyutarāya
89	26	16th century ....	....
163	52	Ś 1587 Vikrama sam.=1659 A.D.	Śrīrangarāya
151	48	Ś 1588 Viśvāvasu sam. Chaitra śu 1=7th March 1665 A. D.	Śrīrangarāya
167	53	Do	Do
		BELUR CHIEFS.	
158	50	Ś 1603 Dundubhi sam. Mārgaśira śu. 15=4th Dec. 1682 A. D., Monday.	Venkaṭappa Nāyaka
		KELADI CHIEFS.	
99	30	About 1545 A. D.	Sadāśivarāya Nāyaka
109	32	Ś 1554 Prajōtpatti sam. Bhādrapada ba. 10=11th Sept. 1631 A. D., Sunday.	Virabhadra Nāyaka
104	31	Ś 1563 Vikrama sam. Āsvija ba 5=25th Sept. 1640 A. D.	Do
115	37	Ś 1565 Chitrabhānu sam. Jēshṭha śu. 15=31st May 1642 A. D., Tuesday.	Do

Contents and Remarks

Fragmentary: Mādhavamantri, the famous ruler of Gōva and Āraga, appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

Records the grant of 270 kāṭi gadyāṇas by the Pādamūligas for the worship, etc., of the god Subrahmanya at Kukke during the reign of Bāchappavodeyar at Gōva.

Records the grant of freedom from the marriage tax to the Śūdras of Yegaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

Registers the grant of a village Kallahaḷi to Liṅganṇodeya of Nirāsimatt by Chennappaṇṇa in order that merit might accrue to the king.

Registers the grant of a village, probably Vaḍḍarahaḷi, by Ellappa Nāyaka, for services to the god Mallikārjuna of Pushpagiri, in order to increase the merit of his parents and himself.

Records a grant of freedom from the tax on barbers at Dēvanūr. The name of the king is lost.

The king granted a village Halasūr to Varadarājatīrtha, svāmi of the Sampuṭa Nara-simhasvāmi matt, for conducting worship, etc., of the god Sampuṭa Narasimha.

The king granted the villages Hālebēlūru, Doḍanāgara and some lands at Doḍava-ṭhāra for the food offerings, worship, etc., of the god Subrahmanya at Kukke.

Fragmentary; appears to register a grant by the king, of a portion of the village Heraggove for the lights and food offerings of the god Sampuṭa Narasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

A private grant made to the god Subrahmanya of Kukke by a Brahman named Tipaiya.

Records the grant, by Jeṭigaṇḍa, of some land to the Nirāsimatt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

Records the grant of some lands of the value of six varahas to two gods—Uppāragēri Hanumanta and Bāgila Hanumanta by the chief.

Records the grant, by the same chief, of some lands of the total rental value of 41 varahas to Kuppaṇa Sōmayāji.

Records the grant of freedom from bullock tax on twelve pack bullocks, by the chief, to the mahattu matt at Maṇḍaḷli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
118	38	Ś 1581 Viśvāvasu sam. Āśvīja śu. 10=8th Oct. 1665 A. D., Sunday.	Sōmaśekhara Nāyaka
121	39	Ś 1589 Parābhava sam. Vaiśākha śu. 13=6th May 1666 A. D., Sunday.	....
124	40	Ś 1596 Pramādi sam. Mārgaśīra śu. 15=13th May 1673 A. D., Saturday.	Chennammāji
126	41	Ś 1596 Pramādi sam. Phāl. su. 7=4th March 1674 A. D., Wednesday.	Chennammāji
130	42	Ś 1618 Yuva sam. Śrā. śu. 15=14th Aug. 1695 A. D., Wednesday.	Do
133	43	Ś 1630 Sarvajit sam. Māgha śu. 3=15th Jan. 1708 A.D., Thursday.	Basavappa Nāyaka
136	44	Ś 1633 Khara sam. Chai. śu. 7=15th March 1711 A. D., Thursday.	Do
142	45	Ś 1645 Śubhakṛitu sam. Phā. śu. 15	Sōmaśekhara Nāyaka II
BILIGI CHIEFS.			
121	39	S 1589 Parābhava sam. Vai. śu. 13=6th May 1666 A. D., Sunday.	....
ELAHANKA CHIEFS.			
160	51	Ś 1631 Bahudhānya sam. Āśvīja śu. 15	Doḍḍavīrappa Gauḍa III
MYSORE KINGS.			
155	49	Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra = 29th Dec. 1665 A.D., Friday.	Dēvarāja Mahīpāla
MISCELLANEOUS.			
59	6	No date (11th century) ....	....
71	15	No date (12th century) ....	....

Contents and Remarks

Registers a grant of some land by the chief to the matt at Kaḍekoppa built by Sida-
liṅga dēva.

Records the grant of some land by Ghaṇṭe Ammāji to the mahattu matt, probably at
Kaviledurga. Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya of the Biliḡi family, is said in
the record to have been married to Bhadrappa Nāyaka of the Keḷadi family.

The queen granted freedom from bullock tax on 25 pack-bullocks to the matt built at
Uḷuve.

Records the renewal of the old grant issued by Venkaṭappa Nāyaka to the matt of
Maḷebige Rudramuniḍēva. The record gives a curious warning to Rudramuniḍēva and his
disciples that they should not accept women.

Registers a grant, by the queen, of some lands to Virūpāksha dēva.

Records the grant, at the request of Mariyappa, of the freedom from bullock tax for ten
pack-bullocks, by the chief to the matt at Tirtharājapura.

One other plate is missing. Records the grant made by the chief to the matt, con-
structed by Śāntavīrappa in the village Mūḍagoppa.

Records the grant of freedom from bullock tax on five pack bullocks, by the chief, at
the request of Nirvāṇayya to the matt built at Koḍūr.

See above under the Keḷadi Chiefs.

Records a grant made by the chief to the god Subrahmanya at Kukke. The record
mentions Śrīraṅgarāya, the Vijayanagar king, as the overlord of the chief, though Śrīraṅga-
rāya was not ruling the kingdom at the time of the grant.

Registers the grant of three villages—Hunjanakere, Changaravali and Hosahalli—for
the car festival and the choultry of the god Subrahmanya, by Dhannōji, a famous jeweller.

See above under the Hoysaḷas.

Fragmentary vīraḡal ; records the death of Satyaveggaḍe, probably in some battle ; his
wives appear to have died by the rite of *sanyasana*.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
111	33	Dhātu sam. phāl. śu. 10 Sōmavāra (17th February 1217 A. D.)	Biddarasa
114	36	No date (13th century) ....	....
113	35	Śaka 1410 Plavanga sam. Jyēṣṭha śu 5 Ādivāra (27th May 1487).	....
168	54	Śaka 1595 Pramāthi Mārgasira śu 15 Sthiravāra (Saturday, 13th December 1673 A.D.)	....
57	2	Śaka 1629 Sarvajitu Magha ba 10 (Thursday, 5th February 1708 A.D.)	....
91	28	No date (17th century). ....	...

Contents and Remarks

This viragal records the death of one Biddarasa, son of the illustrious mahāpradhāna Balaveggade, and the self-sacrifice of his follower Bira Dongina Basava.

This records the presentation of the image of the twenty-four Tirthankaras to the basti by Malli.

This inscription records the construction of a chaityālaya and the installation of the god Ādisvara by Rāmanāyaka.

This is a curious inscription which records a humble petition made by one Kollimogara Śankaradēvi Ballāliti. Gopālayya and Krishṇayya had granted 12 Narasipura gadyāṇas for the perpetual lamp and food offerings of the god Subrahmanya. This money Śankaradēvi took as a loan from the god's treasury and in return granted this copper plate.

This inscription records the construction of a portion of the maṇṭapa to the south of the Chennakēśava temple at Bēlūr and the grant of some wet land for conducting certain festivals.

This record registers the grant of the village Kāmēnahalli for the amritapaḍi of the god Lakshmīnārāyaṇa at Dēvanūr.

APPENDIX A.

List of Photographs taken during the Year 1942-43.

Serial No.	Size	Description	View	Village	District
1-3	8½" × 6½" ...	Inscription on a boulder.	...	Badami ...	Badami
4-11	Do ...	Perjarangi copper plate grant of Ganga King Rachamalla.	...	...	...
12-13	Do ...	Lithic records found at Honnavara.	...	Honnavara	Hassan
14	Do ...	Do ...	...	Dodda Malur.	Mysore
15-23	6½" × 4½" ...	Copper plate and seal of a Punnad King.	...	...	...
24-33	Do ...	Copper plate and seal	...	Davangere	Chitaldrug
34	Do ...	Linga ...	...	Bharangi ...	Shimoga
35	8½" × 6½" ...	A page from Kalale Manuscript.	...	Kalale ...	Mysore
36	Do ...	Frontispiece ...	...	Do	Do
37-42	Do ...	Chamundi Hill ...	View of Tower ...	Chamundi Hill.	Do
43	Do ...	Do ...	View of Bull ...	Do	Do
44-48	Do ...	Statue of H. H. The Maharaja.	...	Mysore	Do
49	Do ...	Lakshminarayana Temple, Ground plan.	...	Adagur ...	Hassan
50	6½" × 4½" ...	Isvara Temple ...	Drawing of doorway ...	Hiremagalur	Do
51	10" × 8" ...	Mamballi copper plate (recopied).	...	...	...
52	8½" × 6½" ...	Brahmagiri caves (recopied).	...	Brahmagiri	Chitaldrug
53	6½" × 4½" ...	Inscription of Nitimarga (recopied).	...	Karbail ...	Mysore
54	8½" × 6½" ...	Inscription of Vishnuvardhana.	...	Talkad ...	Do
55	Do ...	View of Menhirs (recopied).	...	Brahmagiri	Chitaldrug
56	6½" × 4½" ...	Kalale Temple ...	...	Kalale ...	Mysore
57	12" × 10" ...	Lithic record of the Yadava King Singhana.	...	Tilivalli ...	...
58-59	Do ...	Jaganmohan Palace...	Battle of Kurukshetra	Mysore ...	Mysore
60	6½" × 4½" ...	Ramesvara Temple ...	Lithic record ...	Bagavalu	Hassan
61	Do ...	Lithic record at Hame-manhalli.	...	...	Do
62	8½" × 6½" ...	Viragal at Nerlige ...	...	...	Do
63	Do ...	Lithic record at Kunche	...	...	Do
64	6½" × 4½" ...	Jamalammana darga	...	Ratnapuri	Mysore
65	Do ...	Obelisk ...	...	Do ...	Do
66	Do ...	Adinatha with the mud fort wall in the back ground.	...	Do ...	Do
67	Do ...	Narayana Temple ...	Narayana ...	Do ...	Do

APPENDIX A—*coneld.*

Serial No.	Size	Description	View	Village	District
68	6½" × 4½"	Siva Temple ...	North-west view ...	Ratnapuri	Mysore
69-70	Do ...	Kesava Temple ...	Do ...	Dharmapura	Do
71	Do ...	Do ...	Kesava ...	Do ...	Do
72	Do ...	Do ...	Lintel on Sukanasi doorway.	Do ...	Do
73-74	Do ...	Mahishasuramardini at the foot of the hill	...	Bettadapura	Do
75	Do ...	View of towers, etc., at the foot of the hill.	...	Do ...	Do
76-77	Do ...	Entrance to the enclosure of temple at the top of the hill.	...	Do ...	Do
78-79	Do ...	Some figures on the hill top.	...	Do ...	Do
80-84	Do ...	Views of Bhakta-Vigraha.	...	Do ...	Do
85-92	Do ...	Cromlechs near Bettadapura.	...	Do ...	Do
93-94	Do ...	Jina figure ...	...	Basavapatna	Do
95-96	Do ...	Lakshminarasimha Temple.	Lakshminarasimha ...	Ramanathapura.	Do
97-100	Do ...	Kodanda Rama Temple	Kodanda Rama group ...	Do ...	Do
101	Do ...	Bunde Bestas near Konanur.	...	...	Do
102-105	Do ...	Views of Railway station and pillars.	...	Seringapatam	Do

APPENDIX B.

List of Drawings prepared during the Year 1942-43.

1. Kesava Temple, Dharmapura Ground Plan
2. Sidilu-Mallikarjuna Temple, Bettadapura Do
3. Drawings of some typical pottery specimens from the Chandravalli excavations.

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archaeological Researches during the Year 1942-43.

Sl. No.	Title of the book	Remarks
1	South Indian Epigraphy for the year ending 31st March 1938.	Received from the Manager of Publications, Delhi.
2	Epigraphia Indica, Vol. XXIV, Pt. VIII	Do
3	Epigraphia Indica, Vol. XXVI, Pt. IV	Do
4	Epigraphia Indica, Vol. XXVI, Pt. V	Do
5	Epigraphia Indica, Vol. XXVI, Pt. VII	Do
6-8	Memoirs of the Archaeological Survey of India, Nos. 65, 66 and 67.	Do
9	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. I—Introduction.	Received from the Archaeological Department, Hyderabad (Dn.)
10	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. II—Text and Translation.	Do
11	Hyderabad Archaeological Series No. 14, Vakataka Inscription in cave XVI at Ajanta.	Do
12	Annual Report of the Archaeological Department of H. E. H. the Nizam's Dominions 1347-49 F/1937-40 A.C.	Do
13	Annual Report of the Archaeological Survey of India 1937-38, Pt. I.	Received from the Director-General of Archaeology in India, Delhi.
14	Annual Report of the Archaeological Department, Gwalior State for Sam. 1980/1923-24.	Received from the Archaeological Dept., Gwalior State.
15	Annual Report of the Archaeological Department, Gwalior State for Sam 1981 24-25.	Do
16	Annual Report of the Archaeological Department, Gwalior State for Sam. 1982/25-26.	Do
17	Annual Report of the Archaeological Department, Gwalior State for Sam. 1983/26-27	Do
18	Annual Report of the Archaeological Department, Gwalior State for Sam. 1984/1927-28.	Do
19	Annual Report of the Archaeological Department, Gwalior State for Sam. 1985/1928-29.	Do
20	Annual Report of the Archaeological Department, Gwalior State for Sam. 1986/1929-30.	Do
21	Annual Report of the Archaeological Department, Gwalior State for Sam. 1987/1930-31.	Received from the Archaeological Department, Gwalior State.
22	Do for Sam. 1988/1931-32.	Do do
23	Do for Sam. 1989/1932-33	Do do
24	Do for Sam. 1990/1933-34	Do do
25	Do for Sam. 1991/1934-35	Do do
26	Do for Sam. 1992/1935-36	Do do
27	Do for Sam. 1993/1936-37	Do do
28	Do for Sam. 1994/1937-38	Do do
29	Do for Sam. 1995/1938-39	Do do
30	Do for Sam. 1996/1939-40	Do do
31	Mysore Archaeological Report for 1941	Received from the Director of Archaeological Researches in Mysore, Mysore.
32	Do do	Do do

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
33	Ancient 'Vijnapti Patras' by Jnanaratna Dr. Hirananda Sastri, Baroda.	Received from the Registrar, University of Mysore, Mysore.
34	Mysore University Question Papers for 1942 ...	Do do
35	Benares Hindu University Art Book ...	Do do
36	Do do ...	Do do
37	His Highness the Maharaja's Tour ...	Issued by the Publicity Officer to the Government of Mysore.
38	Special Public Lectures on Research 1940-41 ...	Received from the Curator, Oriental Library, Mysore.
39	The Mysore University English-Kannada Dictionary Part VII	Received from the University English-Kannada Dictionary Office, Bangalore.
40	Do Part VIII ...	Do do
41	Brief Biography of Karadagi Mahala Desaponda ...	Received from the Editor, Mr. Govinda Rao Desaponda, Savanur.
42	Handbook of the City of Mysore ...	Purchased from Mr. G. I. Swamy, Mysore.
43	Handbook of the Mysore State ...	Do do
44	Essential Statistics of the Mysore State ...	Do do
45	Air Raids and Defence ...	Do from L.M. Chitale, Madras.

APPENDIX D.

Expenditure during 1942-43.

		Rs.	a.	p.	Rs.	a.	p.
I. Salaries—							
	Director's Allowance (Rs. 50 per month) ...	600	0	0			
	Assistant to the Director (Rs. 300-25-350) ...	1,738	5	0			
	Do (Rs. 150-10-250) ...	1,065	0	0			
	Establishment ...	5,592	8	0			
	Watchman for excavation area (allowance) ...	60	0	0			
II. Travelling Allowance	... ..	401	8	0			
III. Office Expenses—							
	Contingencies	567	13	6			
	Printing charges	1,754	10	0			
	Museum	142	3	0			
	Clothing to Manials	68	7	0			
	Furniture	112	12	0			
	Photographs for sale	199	6	0			
IV. Library	... ..	21	2	0			
					12,323	10	6
Add—Receipts remitted to treasury—							
	Sale proceeds of publications and photographs ...		299	11	0		
	Grand Total		12,623	5	6		

ERRATA

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„	38-39	Supplementary	Suppiementary
15	9	Kaviledurga	Kavaledurge
16	19	is	si
„	35	conservation	eoservation
27	31	stones	stenes
30	7	panya	punya
46	5	followers	ollowers
49	23	विदित	विपिव
50	7	दहत्या	हत्या
„	10	इति	छ इति
„	36	ಭೋಯೋ	ಭೋಯೋ
125	9	Vaidikādvaita	Vaidikīdvita
128	28	ichchata	ichchati
130	40	ಪೂರ್ವಮರಿಯಾಡೆ	ಪೂರ್ವಮದಿಯಾಡೆ
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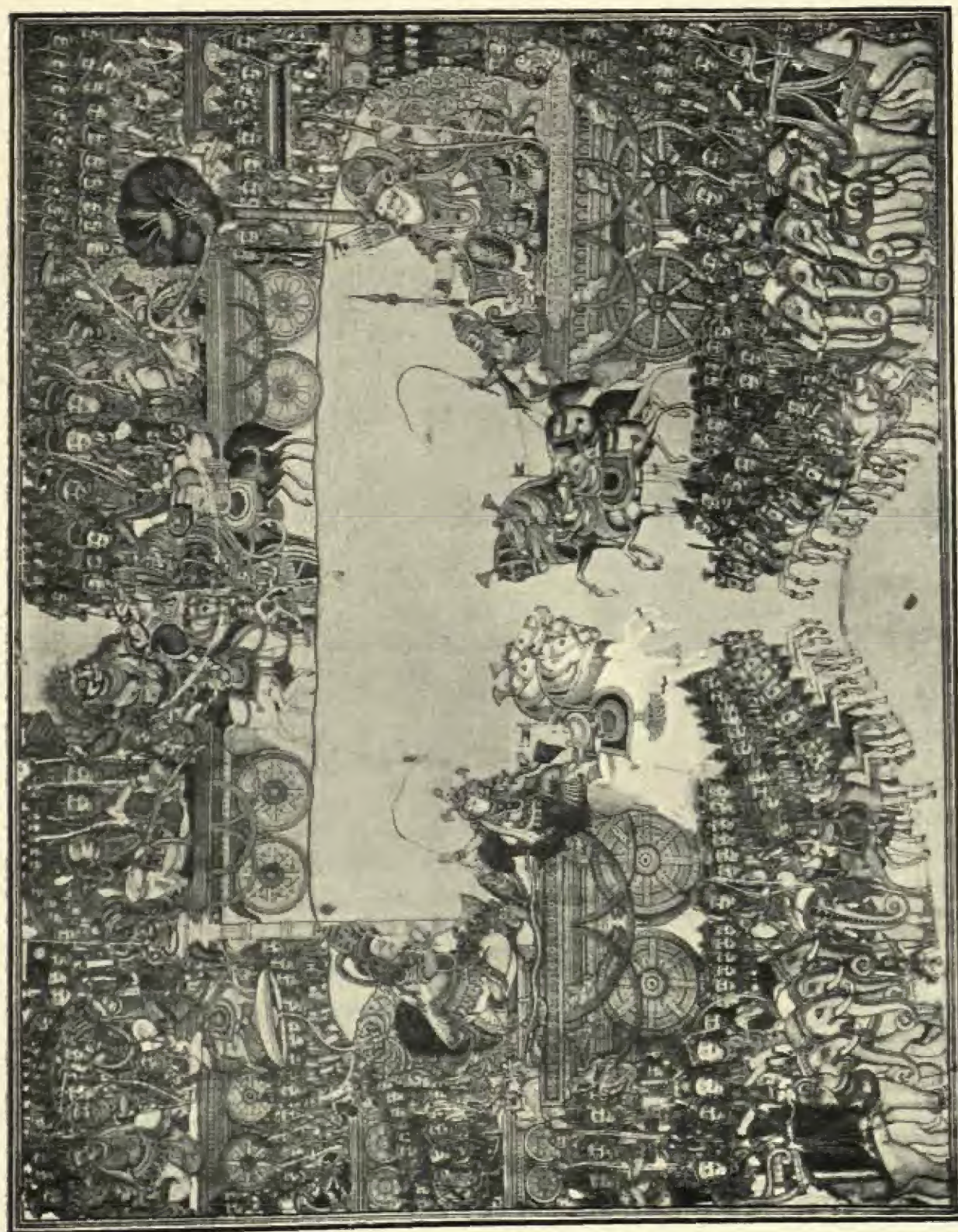
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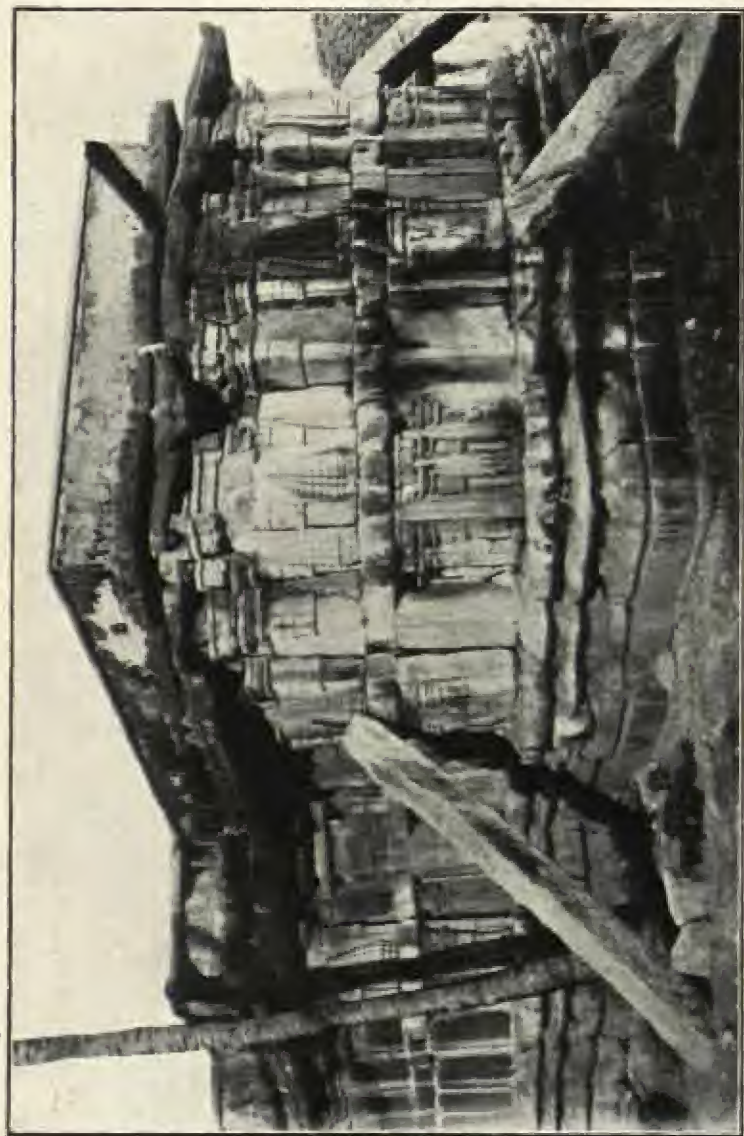
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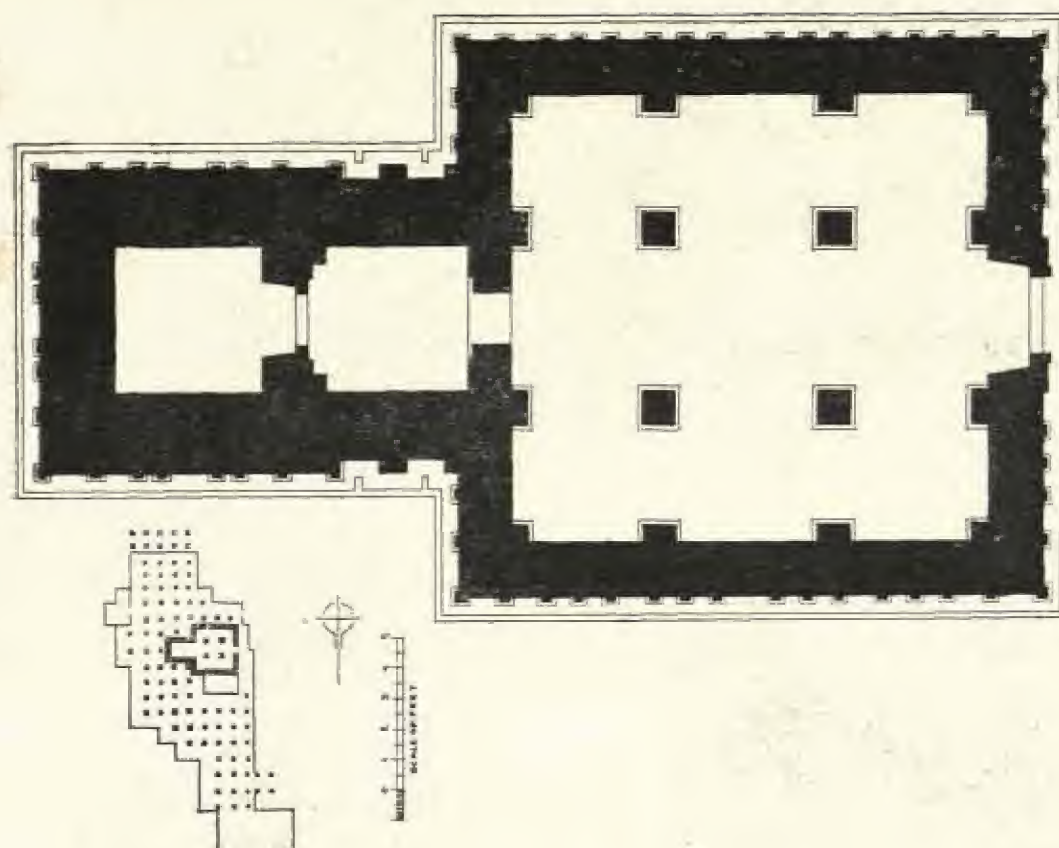
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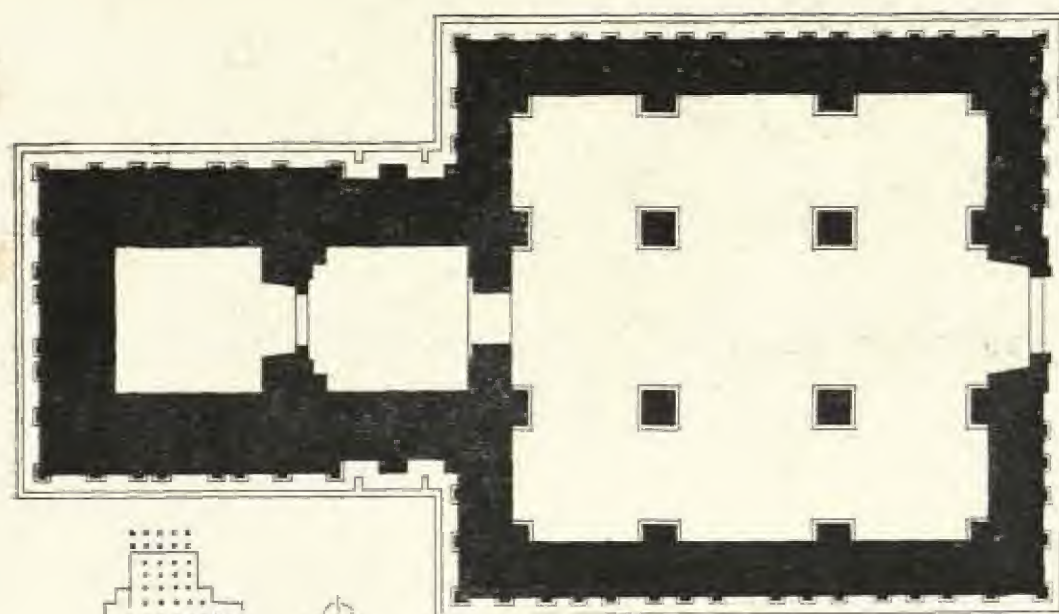


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KESAVA TEMPLE
DHARMÂPURA

1. (p. 27).



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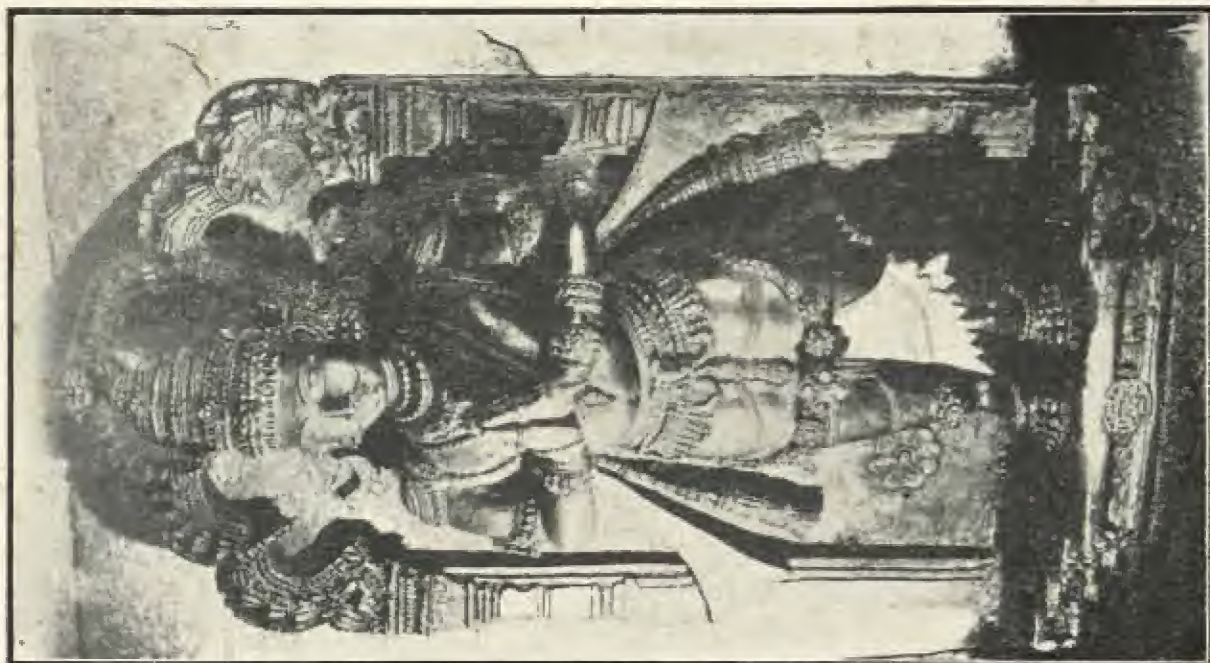
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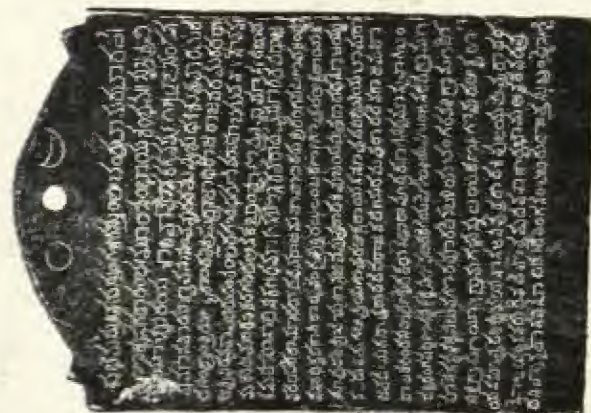


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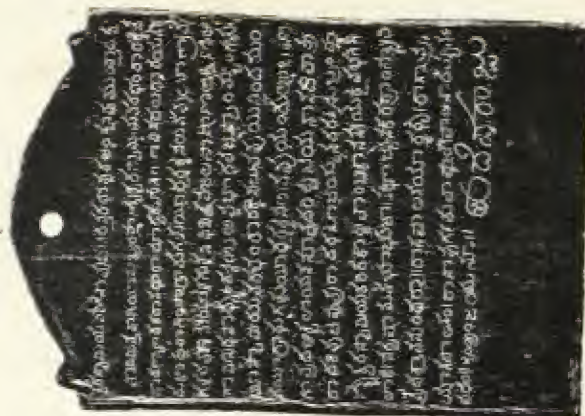


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 दः ॥ १ ॥ अर्जुन उवाच ॥ द्रुपदमुनि
 शिष्यं त्वैव मे गुरुं ॥ १ ॥

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ॐ नमो भगवते वासुदेवाय ॥



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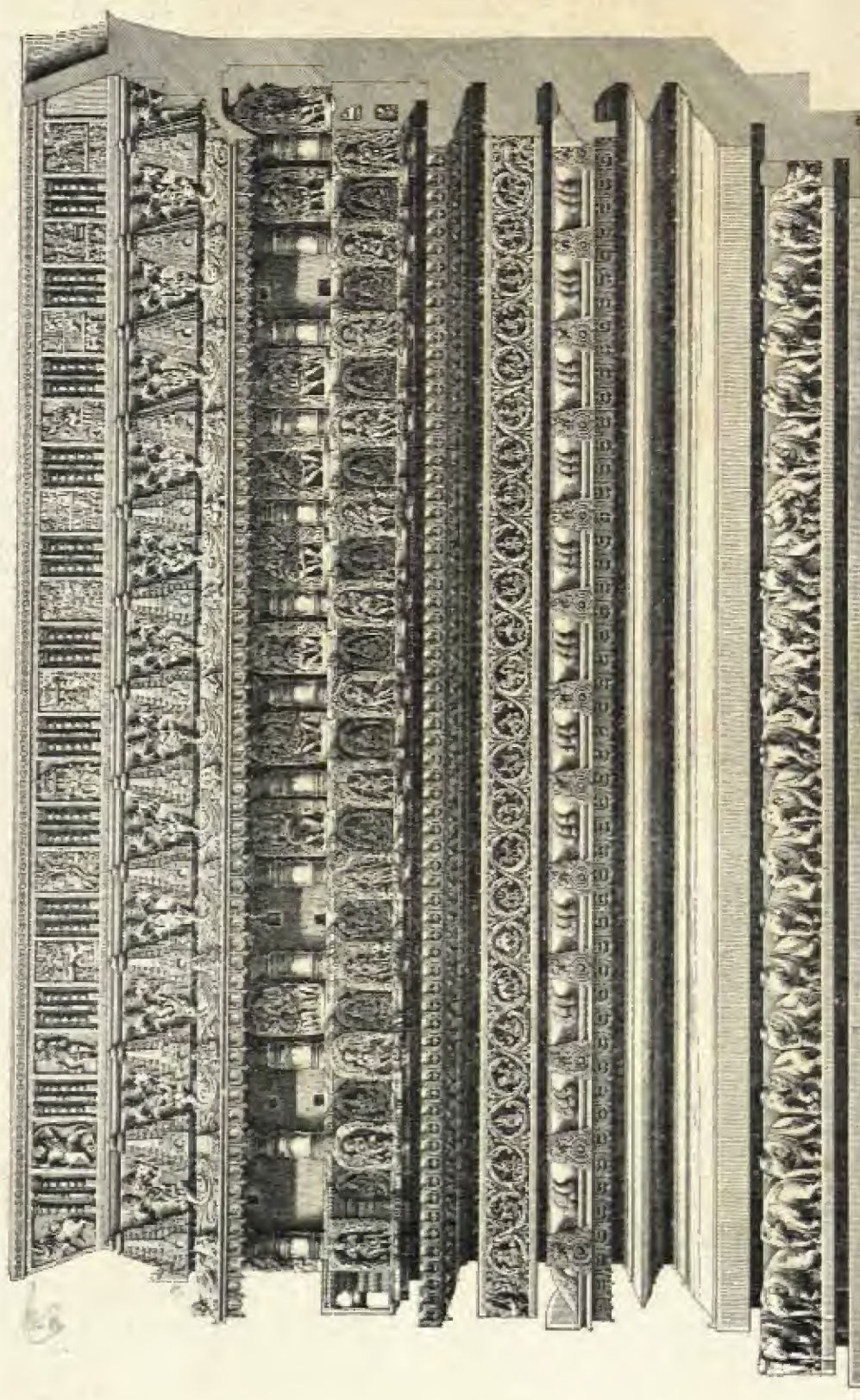
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सो हवत्तु वरयेयि नृणां
 कर्मोत्तमैः के कर्मोत्तमैः
 सुखिनी ॥ १०७६ ॥ अथ
 अथ सुखदिवसविषयः ॥
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मुपादिसिन्धुवत्सुव
वस्तुविनाशिवमकुलं
गिरिपितामहादीशं
पञ्चकपादिगणेशं
कालिंदवत्पञ्चकपाशं
मुष्टिकागणेशं
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अतएवतुल्यंतेषु
कोष्ठांकोष्टायासासम्
ना ३२ भुक्तं कुजेयं

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
नमो भगवते वासुदेवाय ॥ २ ॥
नमो भगवते वासुदेवाय ॥ ३ ॥
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नमो भगवते वासुदेवाय ॥ १० ॥



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